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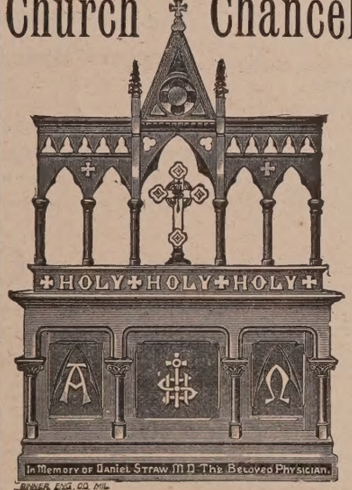

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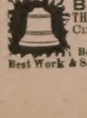

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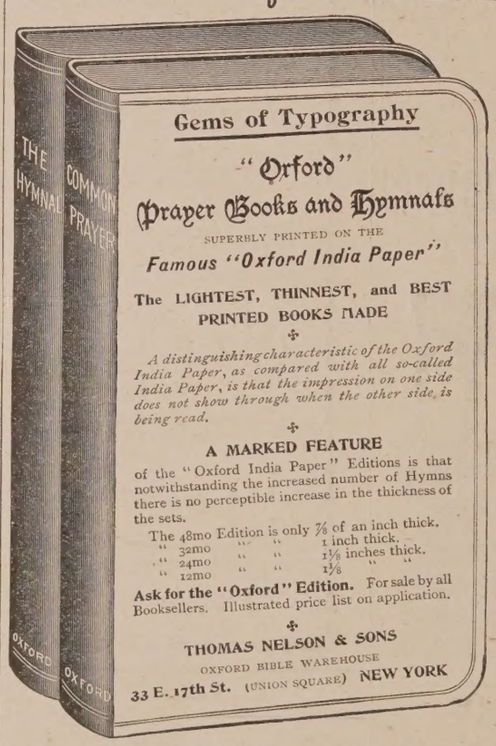

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The Living Church

Saturday, December 23, 1893

Emmanuel

BY JOSEPHINE SMITH WOOD

A noon-day splendor bathed the hills
Of Bethlehem at midnight hour,
And heav'nly heralds sweet,
Awoke the earth with bursts of song,
A new-born King to greet.

With joy they sang: "A Saviour King
Is born in royal David's town,
O shepherds, haste ye then,
To worship Him, 'tis Christ the Lord,
Who comes to dwell with men."

A little Child, with love-lit eyes,
And tender outstretched hands, they find,
And low they bend the knee;
Nor heed the humble cattle shed,
Nor rude-built manger see.

For oh, the glory that was there,
The brightness of that Christmas Day,
No pen, nor tongue can tell!
Nor can the heart its joy express,
Where dwells Emmanuel.

Newark, N. J.

News and Notes

DEMAND FOR SPACE in our columns at this season of the year forbids the publication of accounts of the numerous festival services occurring during Christmastide. We therefore request our correspondents to mention only those events which have some unusual significance. The third paper of "The Vacation Club" series is deferred until our next issue, to make room for matter specially pertaining to Christmas. Let not our contributors of Christmas poems be discouraged if some of their valued verses appear not in this Christmas number. We are saving some of the best for the octave. The echoes of Christmas are heard throughout Epiphany.

WE ARE GLAD to quote the following from *The Christian at Work*:

The Church—the overwhelming body of the Christian Church—is in its New Year, the season of Advent, with its sure promise of a world's Redeemer. Gradually it may be, but none the less surely, the great world of Christianity is feeling the propriety of recognizing at stated intervals these recurring facts. If the birthdays at home may be celebrated with gifts and festivity, surely human hearts may fittingly find cause for rejoicing, and for expressing the sense of joy which they feel, that the promise of eternal Sonship is being fulfilled in the promised birth of Bethlehem's Babe.

IT IS A HAPPY OMEN of the time when men "shall beat their swords into ploughshares and their spears into pruning hooks," that the President's message contained the announcement that Great Britain has signified her willingness to co-operate with the United States in bringing about some system of arbitration for the settlement of controversies between nations, which cannot be adjusted by diplomatic agency. An international court or tribunal of arbitration has been suggested, which should be to nations what courts of law are to individuals. The Geneva and Behring Sea cases were notable instances of the wisdom of such means of settlement, and the conclusion of the mining strike in England through the happy offices of Lord Roseberry are evidences of its advantages in labor troubles. All indications point to the progress this important reform is making.

THE RT. REV. THEODORE BENEDICT LYMAN, D.D., LL.D., D.C.L., Bishop of North Carolina, died on Wednesday, Dec. 13th. Bishop Lyman was the 103rd bishop of the American Episcopal Church in order of consecration. He was consecrated Dec. 11, 1873, by Bishops Whittingham, Atkinson, and Lay. After serving for eleven years as Assistant Bishop with Bishop Atkinson, he has been, since that prelate's death in 1881, the Diocesan of North Carolina. Under his administration the development of the Church made a division imperatively necessay, and since 1884 Bishop Watson has been in charge of the eastern portion of the State. The loss of Bishop Lyman will be deeply felt by all who had the privilege of knowing his earnestness and activity in the administration of his diocese and his attractive personal characteristics.

AN IMPORTANT STEP has been taken by English Churchmen. It has long been felt that an organization for protecting Church interests in Parliament ought to exist, and there is special need for it at the present time. A meeting was accordingly held for the purpose of forming a permanent committee, to act in union with the Church Defence Institution, and to consider, from time to time, in what way the Church is likely to be affected by the Legislature. The new organization is to be called "The Church Parliamentary Committee," Mr. Stanhope is the chairman, Sir Francis Powell, the vice-chairman, and the executive committee is composed of Lord Cranborne, and Messrs. Brodrick, Talbot, Stanley Leighton, and Tomlinson, with Mr. Boscawen and Lord Wolmer as honorable secretaries.

THE SENSATION awakened in France by the murderous affair in the Senate Chamber, has had the effect of strengthening the hands of the new ministry, and of postponing another cabinet crisis, at least temporarily. If it has the effect of creating a permanent sentiment against the playing with edged tools in the shape of toleration of disorderly elements of society and radical experiments in social legislation, the physical effect of the outrage will be offset by the ensuing moral good. It is probable also that such a terrible practical illustration of the extreme revolutionary tendencies of the times may give a fresh impulse to that moral and spiritual reaction which we are assured has already its heralds among the younger thinkers of France and is probably destined to exert increasing influence in the future. No substitute has yet been found for religion as the bulwark of morality.

THE REPEAL of the interdict against the Jesuits in Germany continues to be a prominent subject of discussion in foreign circles. It has been reported that this concession was to be made on a private understanding with the Society of Jesus, in return for the Catholics' support of the government's financial measures. Those who claim to represent the Jesuit organization, however, repudiate this statement. It is stated that, in reality, the changed policy of the government towards this famous Order is based upon the fact that "the Jesuits would contribute to stop the progress of Socialism, for the Jesuits always maintain the principle of authority without examining if the authority is sometimes vested in unworthy hands." Readers of English history will be inclined to ask whether this is the same Jesuit Order which appeared in England in Queen Elizabeth's reign, and plotted for her dethronement. It appears that, notwithstanding the edicts of "authority," the Jesuits have never really left Germany. In fact, a high ecclesiastic at Rome says that they are more numerous there than before their expulsion, and are more flourishing than elsewhere. But official re-admission will enable them to re-open their schools and other establishments.

THE NEW YORK HOSPITAL SATURDAY and SUNDAY ASSOCIATION is endeavoring to form new local organizations in various cities for hospital charity, and has issued an address which is to be widely distributed among philanthropic persons. The address is signed by Chas. Stewart Smith, Cornelius Vanderbilt, Jesse Seligman, Chas. Lanier, Samuel D. Babcock, Morris K. Jessup, Jacob H. Schiff, and Geo. Macculloch Miller, and states that "the number of poor unable to provide themselves with proper care during sickness is already rapidly increasing and that an urgent necessity for philanthropic action exists" in this regard. The method employed to secure gifts is a united appeal by all the hospitals through the association, so distributed as to reach all classes of the community. The Women's Auxiliary branch of this association proposes to place collection boxes in ferry houses, railway stations, exchanges, hotels, and all public places available for the purpose. This auxiliary has issued an appeal to the people of New York City earlier than usual on account of the pressing necessity of the times. It has collected and distributed $700,000 in the last 13 years. A special committee has been appointed to take charge of the funds now to be collected, consisting of several prominent officials and leading business men. Such an organization is worthy of all praise, and its extension in other cities could not fail to produce beneficent results.

THE ANARCHIST outrages in Spain and France seem likely to lead to some international understanding between the governments of Europe with a view to the complete suppression of these enemies of the human race. Any such understanding has been hindered hitherto by the assumption, generally acquiesced in with reference to the Russian nihilists for example, that anarchy was the natural fruit of harsh and tyrannical methods of government, and that the more democratic States had little to fear. Thus Switzerland and England have remained aloof from any agreement with other nations. The result is that these two countries have become the refuge for nests of these scoundrels But the hope that the freer atmosphere of governments administered "by the people, for the people," would convert an anarchist into a law-abiding citizen proves to be vain. It is an uncomfortable discovery that Vaillant, the bomb thrower in the French Senate, was the head of an anarchist association in London. The English government has put an end to public meetings in Trafalgar Square, under the leadership of inflammatory speakers. These have been permitted until quite recently under the idea that the discontented would probably work off their indignation against society in this harmless way. But it cannot be overlooked that the opportunity of addressing a large crowd is the readiest way to make disciples.

The Church of England

FROM OUR CORRESPONDENT

LONDON, Dec. 2, 1893.

The labor question is the absorbing topic of the hour. One of the greatest industrial wars of the century was lately brought to an end—or an armistice proclaimed, pending further negotiations—only by the intervention of the government. The clergy, or at least an influential section of their body, with ministers of dissenting denominations, have not been slow to express their sympathies with the colliers out on strike. They take up their position on the principle that every man has the right to demand what is termed a "living" wage for his work, which is right enough, if he can get it. If coercive measures are to be taken to secure it for him, then we shall have a protected labor market, and that means the abandonment of the weaker one who will swell the ranks of the unemployed, and the consequent increase of poverty. Our workmen are fast becoming Americanized in their ideas, and as their organization develops and they can make their voices heard to greater advantage than at present, we shall have them joining hand in hand with the conservative party in a retrograde movement in favor of protection.

I make no apology for referring to this matter. It is one occupying the minds of leaders both in Church and State at the present time. Only two days ago there was a large conference of Christian men and women in London to discuss "The Christian organization of labor," at which such prominent Churchmen as Canon Scott Holland and the Rev. Charles Gore spoke out earnestly in favor of the principle of a "living wage," by which was meant "such a wage as shall enable the workers to maintain healthy and human homes." A good deal of nonsense was heard at this meeting, but it is a healthy sign even to see men and women meeting in conference merely to express their feelings in this way. But the evils cannot be remedied by an attempt to override certain well-defined economic laws

were we to do so, the remedy would eventually prove worse than the disease. What is needed, and what we, the members of His Body, should strive for, is to see that the spirit of Christ permeates all our business affairs.

A missionary meeting in London does not call for remarks in my letter as a rule. But one such held two nights ago, demands a few words. For a long time members of the venerable Society for the Propagation of the Gospel in Foreign Parts, have urged on the executive a more elastic programme in arousing the interest, not to say enthusiasm, of Church people, chiefly in our great metropolis, but also in the country. The authorities have however been obdurate, and declined altogether to take a leaf out of the Church Missionary Society, whose constant meetings in Exeter Hall and elsewhere, are quite a feature of the year in evangelical circles. Lately, however, a number of the junior clergy of London have banded themselves together with the object of corporate prayer on behalf of missions, and especially the S. P. G., and they have now gone further, and organized the great meeting in Exeter Hall, which was held two evenings since, and was a great success. The attendance was so great that an "overflow" meeting had to be held in the hall of King's College close by, and then it was said that there were hundreds turned away without finding an entrance. The Archbishop of Canterbury, Canon Scott Holland, and Bishop Selwyn, were the chief speakers.

All the great societies are, I regret to say, suffering from a diminished exchequer. The Church Missionary Society is said to be £35,000 behind last year's receipts, Society for the Propagation of the Gospel, £10,000; Central African Mission, £2,000; and the Home Mission societies in the same way, the Additionol Curetes Society (the largest of all), short by £15,000.

The Bishop of London has set his foot down on the requiem services held of late years in November, by several societies, such as the English Church Union, Guild of All Souls, Confraternity of the Blessed Sacrament. I must say that I think the Bishop's opposition has been courted by the excessive extravagance in ritual, and departure from the order of the Prayer Book, which has characterized these services of the last two or three years. The services have been held as usual, but apart from the Bishop's selection of special Collect, Epistle, and Gospel, they have been simply Low Celebration with black vestments.

Next week a meeting is called for the inauguration in this country of a similar society to the Brotherhood of St. Andrew in America. Earl Nelson is to preside, and Mr. Henry Clark, a Liverpool gentleman, who has worked hard in the cause of free and open churches, seems to be the leading spirit. They are both good and excellent Churchmen, but I fear are too old to set such a work as this going. It is a serious question, too, whether we need another society. The Church is overdone with societies, and of boys' and young men's guilds there is positively no end. Bands of Hope, young men's societies of various hues, brigades, guilds, and clubs, all doing excellent work in their way, but all lacking cohesion, and not a few, far from being a source of strength to the Church, are a positive weakness, because they subordinate membership of Christ's Body to that of their own narrow circle. But as to the Brotherhood of St. Andrew, its objects are so excellent that it is impossible not to wish such a movement a hearty God-speed. At the same time it we could do away with some of the superfluous societies or merge them into one common Brotherhood, it would be greatly to the advantage of Church organization.

The death of Lord Ebury at a great age, last week, has set the religious press retrospecting, and from all the old memories revived in this way there is a good deal to encourage the Catholic Churchman. Lord Ebury was an extreme Protestant who, straightforward at least in this, made it one of his chief objects in life to bring about a revision of our Prayer Book, for he always maintained that while the Book remained as it was, it would be impossible to affect the position of those High Churchmen who found within its covers the great Catholic doctrines of Baptismal Regeneration, the Real Presence, the priesthood, etc. The strange thing is that he remained a Churchman, but he did, and was moreover, an opponent of disestablishment. Had he succeeded in his attempts at revision then, the Church of England would have gone to pieces and become a Protestant sect. That is the opinion of *The Church Review*, and the same journal in an excellent leader on this subject, reminds us that, "the tendency of the Catholic movement is naturally to lay bare the defects of the Prayer Book, but it is a fact, and one which the history of our branch of the Church during the troublous times of the 16th and 17th centuries, makes us applaud with thankfulness mingled with astonishment, that our formularies nowhere deny any essential doctrine nor deprive us of any distinctive practice of the Universal Church. The great verities of the Faith, for which the first ages of the Church contended, are secured; the sacramental system is complete, unction of the sick has, indeed, no office provided, but it is not forbidden; the sacrificial aspect of the Eucharist, prayers for the dead, the doctrine of the Communion of Saints, and services pertinent to the old ceremonial of the rite from which they were hewn, are all secured to us."

Canada

The 10th anniversary of the consecration of the Bishop of Huron was observed on the 30th ult., by a service with Holy Communion in the morning. The Bishop had a Quiet Day for the clergy on the 29th. A service was held at St. Paul's church, London, in the evening, the preacher being the rector of All Saints', Toronto, the Rev. A. H. Baldwin. The Bishop visited Trinity church, Watford, on the 27th, confirming a class of 35. An address was afterwards presented to him by the members of the church, congratulating him upon the return of himself and Mrs. Baldwin in stronger health from their trip to the Holy Land. Reference was made in the address to the improvements in the parish, of which the new rectory was one, and the fact pointed out that all had been done without having recourse to any "questionable means" of raising money, as bazaars, lotteries, etc. The new church of St. James, Hespeler, was opened on the 29th. The Bishop preached in the morning.

The 11th anniversary of the re-opening of the beautiful church of St. John, Peterboro, diocese of Toronto, was celebrated on All Saints' Day by special services. This church was erected 61 years ago and was reopened in 1882. A conference of parochial workers was held on the 8th, when ten societies connected with the church were represented, and reports read of the work done during the year. The St. Andrew's Brotherhood and the Woman's Auxiliary were among the number.

A souvenir of the General Synod meeting in Toronto is contained in the *Trinity University Review*. It consists of a concise account of the meeting and a sketch of the university buildings in which the sessions were held and for which they were admirably adapted. Trinity has become, as it were, the birthplace of the United and Consolidated Church of England in Canada from the fact that the first General Synod was held within her walls. Special services were held recently to commemorate the 8th anniversary of the opening of St. Paul's, Lindsay. The Bishop of Athabasca was the preacher on the occasion. An open meeting of the Mission and Theological Association of Trinity College was held in November. The principal speaker was the Rt. Rev. Edward Bickersteth, D.D., Bishop of Japan, who was passing through Toronto on his way to his distant diocese. The annual missionary meeting for the parish of St. David's, Everett, was held on the 23rd. The new parsonage for the church of St. Matthias', Coldwater, is a handsome building and will soon be ready for occupation.

The second ruridecanal meeting of the chapter of the county of Frontenac, diocese of Ontario, was held on the 8th and 9th at Kingston. A choral service was conducted in the cathedral on the evening of the 8th, and there was a celebration of the Holy Communion at 8 A.M. on the morning of the 9th. A number of the clergy were present, and at the business meeting afterwards, those engaged in mission work gave an account of the difficulties to be met with in their various fields of labor. The rural dean having been present at the Missionary Council in Chicago, gave an account of the proceedings of that body. Among the questions dealt with by the chapter were prohibition, Sunday schools and catechizing, and consideration of the method to be adopted for the circulation of Church literature as a branch of missionary work. The corner-stone of the new church at the village of Roblin was laid on All Saints' Day. All the clergy of the deanery except one were present at the ruridecanal meeting of the chapter of Lennox and Addington, which met at Bath on Nov. 3rd and 4th. It was decided that in future there should be two chapter meetings yearly, one in May, to be held in the rural parishes in rotation and to last two days, and one in October, to be held always in Napanee and to last three days, the third day to be reserved for a conference of the clergy and lay workers.

A general ordination is to be held in Kingston on the 3rd Sunday in Advent by the Archbishop of Ontario. The examination was to begin Dec. 12th in the Synod Hall, Kingston. The Napanee chapter of the parish of St. Mary Magdalene's Brotherhood of St. Andrew, has undertaken the work of issuing the "Order for Evening Prayer" in leaflet form for general circulation.

A conference of clergy and laymen has lately been held with the Bishop in the deanery of Lincoln and Welland, diocese of Niagara. The meeting took place in St. James' church, and matters affecting the general welfare of the Church were fully discussed. The Bishop visited the mission of Louisville lately, and administered the rite of Confirmation. St. George's church, Guelph, had a Thanksgiving service on the 19th in reference to the satisfactory issue of the proceedings of the General Synod in Toronto, resulting in the confederation of 19 dioceses under one ecclesiastical government.

A monthly conference of the clergy of the sub-deanery of St. Francis, diocese of Quebec, was held at Waterville in the end of the month, when several good addresses were given. The Bishop issued a pastoral letter in November, in which, after giving thanks for the results of his first year's work, he mentions, among other matters, the number of churches he has been enabled to consecrate,—seven, and burial grounds, five. The chapel at Bishop's college, Lennoxville, has been dedicated, and three other churches also. More than 1,000 candidates have been confirmed, which is a large proportion out of a Church population of only 27,000. One clergyman, whose mission consists of five stations, has presented 97 candidates during the year. A branch of St. Andrew's Brotherhood is being formed among the young men of the cathedral, Quebec. The missionary appointed by the Bishop of Quebec to work in the mission of Labrador, left for his field of labor some time ago. The mission extends along a coast line of about 250 miles, so that the missionary and teacher in charge have a good deal of traveling.

The chapter of the Kingston deanery, diocese of Fredericton, was held at Waterford on All Saints' Day. Addresses on the needs of the diocese were discussed. There was an early celebration of the Holy Communion on the following day in the parish church. Much progress has been made in Church work in Grand Manan. A pretty church has been built at Northern Head, and a fine-toned bell has been placed in each of the churches. The Rev. T. M. Davenport has returned from the United States to resume the charge of the mission church of St. John Baptist, St. John, and preached his first sermon to a large congregation on the 19th. The Bishop of Fredericton held a Confirmation service in St. George's church, Bathurst, on the 27th, when 21 candidates were confirmed. The offering of the clergy of the diocese to the memory of the late Metropolitan—the memorial tomb, was lately placed in position outside the east end of the cathedral, over the spot where the Bishop's remains are laid. Built of the finest cream-colored Portland stone, the tomb is perfect in its finish and construction.

The suggestion of the rector of Trinity parish, Yarmouth, diocese of Nova Scotia, that a missionary conference, on a broad, expansive scale, should be held in the diocese—a plan warmly approved both by Bishop Courtney and the Mission Board, has met with great success. The Bishop of Algoma was present, with Dr. Courtney, and 35 of the clergy. There was also a number of laymen. St. James' parish, Beaver Harbour, is doing well. Two churches have been built in it during the last five years. The parish extends about 25 miles along the coast, yet, though the population is so scattered that many have to come long distances, the services are well attended. The Bishop consecrated the new church at Springhill Mines, and also dedicated the Cottage Hospital on All Saints' Day. The church is a fine gothic structure, and is already rich in memorials. The hospital is equipped with all modern improvements, and will be a great blessing in a mining district, where accidents are often occurring. The beds need endowment, and the hospital will have to look to the Church for sustenance continuously.

The Church of England in Manitoba has in three years organized over 100 new congregations, and has spent in missions to white people $23,000. Archbishop Machray was to hold a Confirmation at Rounthaite on the 19th. The parsonage for the clergyman of the church at Swan Lake is about completed. The parish of St. Andrew's, Deloraine, diocese of Rupert's Land, has prospered wonderfully during the last two years. Before that time there was neither church nor parsonage, now there are both, each a handsome, well-appointed building.

Nov. 16th, the day appointed by the Government for Thanksgiving Day, was generally observed in the city churches in Montreal, though the harvest festival had already been celebrated in most of them previously. St. George's church, Montreal, celebrated its golden jubilee of half a century on the 26th. Two of the former rectors, the Bishops of Algoma and Montreal, were able to be present. The Bishop of Montreal prepared a sermon for the occasion, which was to be read by the dean, the present rector of St. George's, as the Bishop's physicians do not wish him to take part in any public service for some weeks. The Sunday-school had their part in the the jubilee, and were addressed in the afternoon by the Bishop of Algoma and Canon Dumoulin. All the clergy of the city and suburbs were invited to be present at the continuation of the services on the evening of the following day, Monday. The offerings of the congregation on the occasion are to be spent on the erection of a tower to St. George's church.

New York City

The name day of St. Andrew's parish, Harlem, was celebrated on the feast of St. Andrew. During the year $55,000 was raised towards the church debt, and a larger amount for outside and mission work than usual.

The Bishop, who is abroad for his health, is reported to have been in Turkey at the end of last month. While at Constantinople, he officiated at the chapel of the British Embassy.

An effort is making in the courts to set aside the will of the late Chas. B. Beck, which devised property valued at several millions of dollars. The will contains special legacies of $10,000 for Columbia College, $10,000 for the Home for Incurables, and various sums for other institutions. Columbia College is made one of the residuary legatees.

St. Mark's church, the Rev. Dr. J. H. Rylance, rector, has so enlarged its Sunday school that Webster Hall, back of the church, has been engaged on account of its large pro

portions, as the place where the Christmas festival of the children will be held. The Society of Mechanics held a special service at the church last Sunday, and filled it to its utmost capacity. The sermon on the occasion was preached by the rector.

The second anniversary of the consecration of St. Michael's church, the Rev. Dr. John P. Peters, rector, was celebrated on the evening of Friday, Dec. 15th. The special musical features included selections from Mendelssohn, Sir Joseph Barnby, Haydn, and Rossini. Mr. Walter O. Wilkinson, organist and choirmaster, conducted this rendition, and the choir was augmented for the occasion.

By St. George's church, the Rev. Dr. Wm. S. Rainsford, rector, a coal cellar has been rented in 14th st. for the special sale of coal cheap to the needy poor, during this hard winter. At the recent choir festival, Gaul's "Holy City" was finely rendered. Gaul's "Ten Virgins" will be sung in Lent.

The winter work at Avenue A. mission has been planned with care, and is to be pushed vigorously. The Rev. Mr. Lewis is building up the number and character of the services. Good music has been found attractive to the street audiences. Services are held in some department of the work almost nightly. The Brotherhood has charge of week-day meetings, and gives efficient help in all labors.

At Old Epiphany House, the winter's entertainments of the Men's Club are under way, and are attended by a hundred or more men at a time. The Sunday school has an increasing attendance. The children's service Sunday afternoons, is to have a surpliced choir. The Litany is intoned at these services, with popular musical response. The kindergarten faces the new year with a deficit of $700, which causes much anxiety in view of the needs of this missionary work among the "slums." Some alterations are about to be made in the Tee-To-Tum, with a view to enlarging the business and making the rooms more attractive. Many requests for food are made here, and if wasted faces and hungry eyes are an indication, the need is great and seems increasing. The "hard times" make the work doubly difficult. Mr. Walter Crabtree has been licensed as lay reader. Applications for relief and employment are more numerous than ever before.

The Rev. Dr. Brown, acting chairman, in the absence of Bishop Potter, announces that the Church Missions House will be occupied on Jan. 1st, and desires that the amount of $60,000 required for the completion of the building be subscribed before the formal opening which, it is suggested, might take place on St. Paul's Day, Jan. 25th. The whole property, when the building is finished, will have cost $430,000, of which $370,000 has been contributed, and it is hoped that the balance may be pledged before the opening day, even if it be not paid at once, so that at the dedication the Church Missions House may be made a complete offering. The purpose to use only gifts specified for this object has been strictly adhered to hitherto, and no departure from that purpose will be permitted. The building will be the property of the whole Church in the United States, and every part of the country ought to have an interest in it.

The alumni of Columbia College gave their annual dinner on the evening of Tuesday, Dec. 12th, at the Hotel Brunswick. About 250 of the alumni were present. Among those at the table of honor were President Seth Low, LL. D.; the chaplain, the Rev. Dr. Van De Water; Judges Bartlett, Cullen, and Howland, and representatives of Harvard, Yale, and Princeton. It has been decided that Columbia is not to unite with the smaller and Presbyterian "University of the City of New York." Some negotiations have taken place between the two institutions on the basis that it is absurd to have two universities in the same city, but the restrictions of Columbia in matter of Churchmanship, notwithstanding its liberal policy, have, with other factors, combined to defeat the plans. The University of the City of New York offered to resign all its power to give degrees or examinations for degrees over to Columbia, thus becoming merely a teaching body consisting of half a dozen faculties. It would then not be called any longer by its old name, but simply the "University Colleges." To bring this about, Columbia would have to agree to three conditions: 1st, to change its name to the University of New York; 2nd, to secure from the corporation of Trinity church, a release from the condition which requires that the president of Columbia must always be a Churchman, and the college remain under the influence of the Church; 3rd, Columbia to secure an increase in the University's endowment. Columbia has considered these conditions, and has deliberately pronounced that all three are inadmissible. The Presbyterian trustees of the City University have allowed it to be understood that they care less for the first and last conditions, than they do for that by which New York's greatest educational institution continues under the domination of the Church. Columbia remains absolutely unshakable on this essential point, and is meanwhile making itself in fact, if not in name, the real university of the American metropolis, and one of the leading universities in the world, by President Low's policy of gradually absorbing all the scattered scientific and learned foundations in the city.

Philadelphia

On the 14th inst, a reception was tendered the Rev. Dr. C. Ellis Stevens, the newly-elected rector of old St. Paul's church, by the congregation and members of the several parish guilds.

Four hospitals, of which the Episcopal Hospital is one, are named as legatees, each to receive $1,000, from the estate of John L. Neill, who died over 20 years ago, and whose will had been contested; the order was made by Judge Penrose on the 13th inst.

The Thanksgiving offering at St. Peter's church, Germantown, the Rev. Dr. T. S. Rumney, rector, amounted to $474.10. The effort to provide cheerful reading and entertainment for boys and men, has been very successful. Several classes have already been formed for instruction in mechanical arts, drawing, etc.

A festival service was held on the evening of the 13th inst., at St. David's church, Manayunk, the Rev. F. A. D. Launt, rector, under the auspices of the local council of the Brotherhood of St. Andrew. After Evening Prayer, participated in by several of the visiting clergy, the sermon was preached by the Rev. Dr. J. S. Stone. Representatives were present from St. John's, Norristown; St. Luke's, Germantown; St. Timothy's, Roxborough, and St. Stephen's, Wissahickon.

In the will of Mrs. Emily Vaux Wilson, probated the 14th inst., are the following bequests: To Christ church, Media, $2,500; the Children's Aid Society of Media, $1,000; the residue of her estate, 11,000, to be divided, one half to a local charity; and $1,000 of the other half to be applied for the purchase of a brass lectern, to be selected by her son, which shall be placed in the chapel of St. Augustine, Sewanee, Tenn., in memory of her mother, and to bear this inscription:

In loving memory of Frances Vaux, by one whom the Lord knoweth.

The residue of the moiety to be held in trust by her executors for the benefit of the University of the South, Sewanee, Tenn., the income only to be paid over.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

BISHOP'S APPOINTMENTS.

DECEMBER.

24. Redeemer, Chicago, A. M.; St. Margaret, Windsor Park, P. M.; St. George, Grand Crossing, P. M.
25. Cathedral.

JANUARY, 1894.

21. Holy Communion, Maywood, A. M.; St. Barnabas', West 40th st., P. M.
23. St. Simeon, Clyde, P. M.
25. Good Shepherd, (Lawndale), Chicago, P. M.

FEBRUARY

7. Cathedral.
11. Chicago: St. Peter, A. M.; Our Saviour, P. M.
18. Chicago: St. Mark, A. M.; Transfiguration, P. M.
25. Chicago: Trinity, A. M., Holy Cross, P. M., St. Alban, P. M.

The annual Church Club dinner will be held at the Grand Pacific Hotel, early in January.

At the meeting of the Chicago diocesan organization of the Girls' Friendly Society, held on Saturday, Dec. 9th, the resignation of the diocesan secretary, Miss Kate S. Bishop, was accepted with much regret, and Mrs. Rudolph Williams, of St. James' branch, was elected to fill her place.

Mr. W. R. Stirling visited Dixon, on Sunday, the 17th inst., and addressed the congregation on behalf of the Board of Missions; on the same day, Mr. E. P. Bailey addressed the people of the Holy Nativity mission, at the Stock Yards.

At the Missionary Council, held in St. James', the celebration of Holy Communion at 9:30, on Tuesday morning, was assigned to the Bishop of Milwaukee. Assisting him, as epistoler and gospeller, were the Missionary Bishops of Utah and Wyoming, Drs. Leonard and Talbot. These three were, in 1867—69, college companions and room-mates at Dartmouth, in New Hampshire, and alike devoted Church boys. And here, in 1893, they stood together as Bishops of the Church ministering to their venerable brethren in the Queen City of the West. It was a remarkable coincidence, and one fragrant in delightful memories.

The amount of destitution in Chicago this winter is undoubtedly appalling and all the ordinary charitable agencies are being taxed to the utmost. In addition to these, many new instrumentalities have been set in operation, and fresh methods of dealing with the problem are constantly being discussed. The charitable guilds connected with the various churches of the city are active in undertaking the relief of the poor within their reach, and the religious communities attached to the Roman Communion and our own are fairly overwhelmed with the demands upon them. The Sisters of St. Mary's Mission House on Washington Boulevard, are doing all in their power to relieve the wants of those within the neighborhood of the cathedral, which, it will be remembered, includes some of the worst localities in the city. They will be grateful for contributions of any kind, especially money and clothing, which may be sent to them for charitable purposes. The Brotherhood of St. Andrew has opened an employment bureau at 37 Michigan st., with the view of supplying deserving men with at least temporary work. An embarrassing part of the situation is the fact that the opening of special channels of charity has attracted to the city an unusual proportion of the mendicant fraternity to take advantage of the beneficence which is meant for the deserving poor. The cheap lodging houses, the usual tramp resorts, are doing very little business since lodgings can be obtained elsewhere without price. This condition of things has been emphasized of late by the discovery of one of the Wilmette murderers in one of the houses opened by charitable people for the shelter of the homeless. The police have been ordered to watch the arrival of vagrants and compel their return whence they came. After all, under present circumstances, it is better that some worthless characters should be inadvertently helped than that many should suffer.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

The Standing Committee, at their meeting, Dec. 4th, signed the testimonials of the Rev. A. C. A. Hall, Bishop-elect of Vermont.

Bishop Whipple has gone to Lake Maitland, Fla., for the winter, accompanied by some members of his family.

The Rev. Fr. Webber will conduct a special Mission at St. Mark's church, Lake City, early next year. The exact date for holding it has not yet been definitely settled.

The Breck school at Wilbur has had a very satisfactory term. The entire indebtedness on the school will soon be wiped out. The prospect for a large attendance during the winter looks very encouraging.

The ladies of St. Martin's parish, Fairmont, have organized a branch of the Woman's Auxiliary, and started out with 18 members. A new organ has been placed in the church, thereby improving very much the music of the church.

St. Luke's church, Willmar, was formally opened for divine service Sunday, Oct. 2nd, by the rector, the Rev. D. T. Booth, assisted by the Rev. Aug. Andreen. The structure is very beautiful, and the arrangement decidedly churchly.

St. Paul's church, Glenwood, was opened for divine worship Sunday, Nov. 19th, by Bishop Gilbert, assisted by the rector, the Rev. R. H. Cotton. The church is a model of taste and beauty. The entire debt is expected to be paid in full very soon. The future looks very promising. The former rector, the Rev. E. Warren, and Miss Fanny Chandler aided largely in bringing the church up to its present condition.

At St. Stephen's church, Paynesville, Bishop Gilbert administered Confirmation to nine candidates Nov. 20th; in the afternoon the missionary, the Rev. D. T. Booth, baptized one adult and seven children. The ladies of the parish are working hard to raise funds for beautifying the church. In the absence of the missionary the services and Sunday-school are zealously looked after by the faithful lay reader, Mr. Angus Haines.

Mrs. Eunice Fields, of Winona, aged 67, entered into the rest of Paradise Oct. 1st. She had been connected with St. Paul's church for many years, and has left a legacy sufficient to complete the tower of the church, and make other church improvements. A memorial slab will be erected in the church. The rector of St. Paul's conducts monthly services at Caledonia in connection with his other parochial duties. The young peoples' guild has adopted a more significant and churchly name, viz., "St. Paul's Guild." They begin their new organization with about 50 members.

Bishop Gilbert has asked the Sunday-school children throughout the dioceses to give him $500 for missionary purposes as an Advent offering. Mite chests have been distributed for this worthy object.

ST. PAUL.—The Advent Mission to be conducted at St. Peter's church by the Rev. Fr. Webber began Dec. 15th, and closes Christmas Eve. He has been invited to conduct a ten days' Mission at St. Paul's church, beginning on Ash Wednesday. On the Feast of St. Andrew's, seven young men of St. Peter's church were admitted into the St. Andrew's Brotherhood at the 9:30 A. M. Celebration, and communicated in a body. A second Celebration, with sermon and regular Thanksgiving service, followed at 11 A. M.

Louisiana

Davis Sessums, D.D., Bishop

NEW ORLEANS.—It has been decided not to consecrate the Bishop Galleher memorial chapel until some time during the session of the council, when the country clergy and their delegates will be in the city, and have an opportunity to attend.

A report was presented to the associated brotherhoods at the meeting of Dec. 7th, relative to a general organization of the associations for young men connected with the churches in the city, and adopted. The Bishop presided, and the clergy and laity of the city were well represented. Addresses were made by the Rev. Beverly Warner, on "A Layman's Work in the City;" Mr. J. A. Dillard, of St. George's parish, on "Religion and Business;" the Rev. Matthew Brewster, on "The Necessity for Lay Help;" Mr. S. S. Prentiss, of St. Paul's parish, on "Opportunities for Layman's Work."

New Jersey

John Scarborough, D.D., Bishop

The convocation of New Brunswick held its quarterly meeting on Dec. 6th, at Trinity church, Elizabeth. The Bishop and 37 of the clergy were present. Two interesting features of the meeting deserve special mention: 1. A committee on associate missions appointed at the previous meeting, presented an admirable report on the subject, and resolutions were adopted looking to the early establishment of such a mission within the limits of the convocation. 2. The Rev. Charles W. Shields, D. D., of Princeton College, read a very interesting and valuable paper on "The Chicago-Lambeth Articles of Church Unity." As is generally known, the writer of the paper advocates the universal adoption of the Historic Episcopate as the only solution of the problem of "Church unity."

TRENTON.—The chapters of St. Andrew's Brotherhood of Trinity and St. Michael's churches held their anniversary meeting in Trinity church on the eve of St. Andrew's Day. After a brief service, addresses were made by Bishop Leonard of Nevada and Utah, the Rev. Charles E. Betticher, and Mr. John W. Wood, of New York City. The Bishop was also present.

BURLINGTON.—The ten days' Mission recently held in St. Mary's parish by the Rev. Algernon Crapsey, of Rochester, N. Y., has evoked deep interest in the parish, the evident results being a quickened spiritual life and deeper earnestness in its work. A handsome lecturn Bible has been presented to the church, completing the valuable set provided for the sanctuary by the same generous giver.

The quarterly meeting of the Convocation of Burlington was held in St. Paul's church, the Rev. Edwin A. Penick, rector, on Dec. 4th and 5th. A well attended missionary service was held on Monday evening, when very interesting addresses were made by the rural dean and various of the clergy. Morning Prayer was said at 10 A.M. Tuesday, followed by the Holy Eucharist, the Bishop of the diocese being the Celebrant, assisted by Bishop Penick and Dean Perkins. The sermon was preached by the Rev. R. A. Rodrick. There were present, besides the Bishop and the rural dean, 27 clergymen, as well as a number of lay delegates. At the noon business session, the Bishop notified the convocation of the death of a member, the Rev. S. S. Chevers, and according to the usual custom, prayers were said. Special reports were called for, showing the progress of the missionary work in the convocation. Bishop Penick presented the claims of the colored work. At the afternoon session the Rev. Martin Aigner presented a most admirable paper on "Parish Missions," which was well received. The Rev. G. W. Harrod, by request, spoke of the work of the recent ten days' Mission in Burlington. The next meeting will be held in June in the parish of the Ascension, Gloucester.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

BEATRICE.—A ten days' Mission was held in Christ church parish, the Rev. J. Oswald Davis, rector, from Nov. 17 to 28. The Rev. A. W. Macnab was the missioner. Special services held by the denominational churches about the same time interfered somewhat with the attendance of strangers. Throughout, the congregations were large and composed almost entirely of Church people. There were four services each day: Holy Communion, 7:30 A. M.; Morning Prayer, 9:30 A. M.; Evening Prayer and address to women, 4 P. M.; Mission service instruction and sermon, 7:30 P. M. In addition there were special services for men and for children. The last night of the Mission, the congregation renewed their baptismal vows, then kneeling, sang, "Just as I am," and "Lord in this Thy mercy's day," followed by the *Te Deum*. It is hoped that the effects of this Mission will long be felt by the congregation.

WAHOO.—Seven days' continuous services were held in All Saints' mission, beginning Dec. 4th, and closing Sunday evening, the 10th. Dean Gardner, of Omaha, conducted the Mission. Although there are but few communicants at this place, the attendance was good from the first service held, and at times the house was crowded to overflowing, many going away for the want of accommodations. On Thursday evening, Chancellor Canfield, of the State University, delivered a fine address, which was listened to with the deepest interest. Friday evening was devoted more especially to young men, and was addressed by Mr. J. W. Battin, a young attorney of Omaha, and a member of the Brotherhood of St. Andrew. Mr. Lumbard, of Omaha, and of the cathedral choir, added largely to the enthusiasm of the evening, by singing some appropriate selections. There were three services each day, 3 P. M. for women, 4:15 for the children of the public schools, and 7:45, Evening Prayer and sermon. On Sunday, in the afternoon, there was a service for men only. The forenoons were spent mainly in visiting the people in their homes and places of business. This was necessary, as there is yet no settled clergyman in the mission. They are largely dependent upon the services which the archdeacon can give them. The mission, under all the circumstances, must be regarded a splendid success.

New York

Henry C. Potter, D.D., LL.D., Bishop

YONKERS.—St. John's Riverside Hospital, which is now one of the most useful institutions here, was founded in December, 1869, by the Rev. Thomas Jaggar, the rector, and the congregation of St. John's church. With the growth of the city, the demands on the institution have largely increased, and last May the corner-stone of a new building was laid. This structure is rapidly nearing completion. It will be equipped with all modern improvements and will have ample rooms for private patients.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

The colored people of Portsmouth have recently organized parish in that city. On Nov. 22, Bishop Randolph visited this congregation and preached. It is expected that he will place the Rev. I. R. Brooks, recently ordained deacon, in charge.

On Sunday, Nov. 26th, Bishop Randolph in St. Peter's church, Norfolk, held a special service, and confirmed eight candidates.

The new church which is in course of construction at Cape Charles is almost completed. These people have suffered severely by the loss of nearly all the money they had raised for this building, by the malfeasance of their treasurer, but they are making a strenuous effort to meet the situation, and raise the necessary amount the second time.

On Nov. 21st, the convocation of Petersburg met in Gibson memorial church, Creve, and continued in session four days. The convocation opened with an eloquent sermon by the Rev. W. R. Savage. The following morning at 9:30, a devotional service was conducted by the Rev. Dr. Hains. Morning Prayer was said at 11 A. M., and an address delivered by the Rev. Dr. Hains, on the invocation of the Divine Presence in all the affairs of life, secular, as well as religious. At the afternoon session the Rev. W. H. Milton, delivered an essay on the missions of the convocation. Immediately afterwards steps were taken for a permanent organization. The Rev. Dr. Hains wes elected dean, the Rev. W. A. R. Goodwyn, secretary, and Mr. T. F. Reeves, treasurer. At 7:30 P.M., there was a celebration of the Holy Communion and sermon by the Rev. W. A. R. Goodwyn, with an address by the Rev. Dr. Hains. Nov. 23rd, a devotional service was held at 9:30 A. M., and Morning Prayer at 11 o'clock, the Rev. J. S. Meredith preaching. In the afternoon, the Rev. John Rideout made an interesting address on lay work, followed by a general discussion. At 7:30 P. M., a missionary service was held with addresses by the Rev. Messrs. Rideout and Goodwyn, after which the routine business was disposed of, and steps taken to hold services in the vacant parishes, to appoint lay readers, and provide for maintaining a student in the theological seminary. Nov. 24th, a devotional service was held at 11 A. M., with an address by the dean. Evening Prayer was said at 7:30, when the Rev. Thomas Spencer preached, and addresses were made by the Rev. Messrs. Rideout and Milton, after which the convocation adjourned to meet in Wakefield next May. The attendance at the different meetings was exceedingly good, and at times too large for the church, and it was felt that much had been accomplished by the revival of this convocation which had been dead several years.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

The 39th semi-annual missionary meeting and diocesan Church Conference was held in St. John's church, Ionia, Nov. 21—23, with the Bishop and 16 priests in attendance. The papers presented were exceptionally good and the discussions showed much interest in the several subjects. On Tuesday evening the merits of the following parochial organizations were considered: Daughters of the King, Girls' Friendly Society, Ministering Children's League, altar guilds and Junior Auxiliary. Wednesday, after Morning Prayer, reports were presented from various Church colleges and theological seminaries.

The excellent paper published sometime ago in THE LIVING CHURCH on the history and importance of William and Mary College in Virginia, was read at this conference. At 10:30 A. M., the Bishop preached from Job viii: 8, 9, 10, and Eccles. vii: 10, on "Half a century of Church Life." He thought the Church had gained much in the line of decent and reverent services, but in some things we might learn from a study of the former days. At the afternoon service, the Rev. C. W. Ivie spoke on the subject of "Christian Literature," recommending certain tracts and books for use in parishes and missions. The Rev. W. E. Wright spoke eloquently of "The Church of England prior to the Reformation." The clergy voted that this paper be published for general distribution. Wednesday evening, the Rev. Mr Woodruff, read a paper on missionary work in Africa. The fact that the writer, Miss Woodruff, had but lately returned from the mission field, added interest to this paper. The Rev. J. W. Bancroft spoke concerning what he had seen of Church life in San Francisco and vicinity. The paper of the Rev. J. B. Hubbs on "Socialism," elicited so much discussion that the subject was continued on the next evening. On Thursday, the program was carried out by a visit to the High School and Grammar School in the morning, followed by the business meeting or conference of the clergy. All were given an opportunity to express their opinions as to the reasons why the Church is not stronger in the United States. In the afternoon, Mrs. Thomas, wife of the rector, showed in an interesting manner, her idea of a "Model lesson with an intant class." The sermon to children was preached by the Rev. W. W. Taylor, at 4 o'clock.

One of the pleasant features of the semi-annual conference held at Ionia, was the presence, during one day, of one of the pioneer Methodist ministers, now Chaplain Eldred of the State Reformatory. He testified to the usefulness of the Prayer Book in prison work, and commended the Church's educational institutions.

The past month has been fruitful in anniversaries in this diocese. At Hastings on All Saints' Day, the 30th anniversary of the parish organization was celebrated with rejoicings. The first rector, the Rev. Joseph W. Bancroft, administered the Holy Communion at 10 A.M. All members of the congregation who had departed this life in the faith and fear of God, were at this service remembered by name. Bishop Gillespie, in the evening, opened, with an appropriate service of blessing, the new parish house. A paper, prepared by Mrs. Nathan Barlow, contained many interesting and amusing reminiscences of the olden time. Addresses were made by the Bishop, the Rev. Mr. Bancroft, and two of the old Churchmen, Mr. Henry A. Goodyear and Mr. David G. Robinson.

The Rev. Henry Hughes, of Coldwater, and the Rev. Dr. Campbell Fair, of St. Mark's church, Grand Rapids, has each celebrated the seventh anniversary of assuming the charge of their present parishes.

The rector of the church of the Good Shepherd, Allegan, the Rev. W. P. Law, was fortunate in having the Bishop with him on his sixth anniversary. In November, 1887, he assumed the rectorship of his present parish and found a people who have been uniformly kind and helpful. The Bishop made an excellent address on the pastoral relation and celebrated the Holy Communion. In the afternoon he addressed the boys of the Humane Society and members of the Sunday school on kindness to animals. The rector preached at the evening service and urged all to serve God faithfully to the full extent of their ability.

Quincy

Alexander Burgess, S.T.D., LL.D., Bishop

PEORIA.—St. Paul's parish had a feast of good things to offer to the public in the way of important and interesting meetings during the month of November. On the fifth of the month, Bishop Barker, of Western Colorado, preached at both the morning and evening services to large congregations, and he made a warm appeal to the good people of St. Paul's, in behalf of his missions and their urgent needs. The offering at the morning service was given for his work. On Tuesday, Nov. 7th, Miss Julia Emery, general secretary of the Woman's Auxiliary, was the guest of St. Paul's parish, and delivered a highly interesting address to the women of the parish. She spoke with great earnestness for more than an hour, on the missionary work, and this cause received fresh impetus. The brightest hope for the future is assured so long as such earnest workers as Miss Emery can be kept in the front ranks.

In connection with the annual session of the Provincial Synod, of which we have given a report, held Nov. 13th and 14th, some very important services were also arranged by the rector, the Rev. Sydney G. Jeffords. The music at all these services was rendered under the able management of Prof. Plowe, by St. Paul's vested choir, consisting of 25 boys, 12 men, and 12 women. It has been said by visiting bishops that this choir compares favorably with the best. There has perhaps never been an occasion in the memory of St. Paul's parish, when such important and interesting services have been held as these during the week of Nov. 5 13, and it reflects great credit upon the energy of all concerned. St. Paul's parish will have a winter of particularly active work. The five parochial organizations have entered upon the work with renewed zeal, and these services will be directly beneficial in awakening fresh interest throughout the parish and the city.

Iowa

Wm. Stevens Perry, D.D., D. C. L., Bishop

At the recent diocesan convention, the Ven. Archdeacon McElroy was re-elected secretary, and Mr. T. H. Eaton, treasurer. The Rev. G. H. Cornell was chosen to fill the vacancy in the number of delegates to General Convention in place of Dr. Johnson, who has left the State, and the Rev. Dr. Green was elected to replace him in the Standing Committee.

On the Wednesday evening following, a service was held in the interest of St. Andrew's Brotherhood work, at which addresses were made by the Bishop, Mr. F. G. Thomas, diocesan secretary of the Brotherhood, Dean Cornell, and the Rev. Dr. Quinn. After the service, a reception was tendered the Bishop and convention at the rector's residence.

Colorado

John Franklin Spalding, D.D., Bishop

St. Andrew's new church, Cripple Creek, was opened by the Bishop on the Sunday before Advent. There were overcrowded congregations, morning and evening. In the evening, seven were confirmed. The Rev. Charles G. Grimes has been laboring here very successfully since June 1st. The church is built of brick, and will seat about 150. This is probably the only church of any sort built in Colorado during the dreadfully hard times. The debt is only about $500. Help is needed to pay this and for furnishing.

The Bishop has been confined to his home for two weeks by the prevailing influenza. He is now getting better.

Connecticut

John Williams, D. D., LL.D., Bishop

GREENVILLE.—Bishop Williams visited St. Andrew's parish on Nov. 25th, and confirmed ten persons, the second Confirmation within the year. At the same time the deacon in charge, the Rev. Wm. H. Wasson, was advanced to the priesthood, record of which will be found in our last issue. After the services, a lunch was served by the women of St. Andrew's Guild, and at 8 o'clock, Col. J. W. Carpenter held a reception in honor of the Bishop. The rector administered the Holy Communion the next Sunday morning for the first time to his parishioners. At the time of his ordination, he was made the recipient of a neat set of vestments.

NORWICH.—The Bishop visited Christ church, the Rev. R. H. Nelson, rector, on Sunday, Nov. 26th, and confirmed a class of 13 persons. In the evening, Christ church and Trinity church held a united service at Trinity church. The Bishop preached and confirmed six persons.

HARTFORD—The catalogue of Trinity College is just out, and indicates a considerable increase in the number of elective studies. Two new prizes are offered, one to the member of the senior class who attains the highest standing in the department of modern languages; and an alumni prize in English original composition, to the sophomore class. Together with the catalogue, there will be sent out to the alumni a copy of President Smith's "Memorandum," which was provided for in the meeting of the alumni in June. The document contains information of the gifts and bequests to the college during the past year, and of the general condition of the institution. President Smith urges the importance of a suitable chapel building where Churchly worship may be provided. He also asks for new scholarships, the appointment of a number of new professors and tutors. He calls attention to a most pressing need of the construction of a building for the department of Natural Science.

The plans for the new Natural Science Building of Trinity College, Hartford, have been accepted by the trustees. It is to be built of stone and brick and will be located on the south side of the campus. The main building will be 55x80 and have two galleries. Connected with this will be an L 33x40 for a laboratory and lecture room. It is expected that it will cost about $70,000. As yet only a portion of the funds for building it have been received. It is the intention of the trustees to begin the work as soon as possible when the spring opens. President Smith is the right man in the right place, and Hartford has reason to rejoice that he did not accept the mitre sometime offered him.

Massachusetts

William Lawrence, S.T.D., Bishop

EPISCOPAL VISITATIONS

DECEMBER

27. P.M., All Saints', Dorchester.
31. Dorchester: A.M., St. Mary's; P.M., Grove Hall Mission; evening, Christ, Boston.

JANUARY

3. P.M., Deaf-mute mission, Boston.
5. P.M., St. Paul's, Beachmont.
7. A.M., St. Peter's, Boyleston Station, opening of the church; Boston: P.M., church of the Carpenter; evening, Good Shepherd.
9. P.M., Trinity, Weymouth. 11. St. John's, Framingham.
13. " St. Paul's, North Andover.
14. A.M., Grace, Lawrence; P.M., St. Thomas', Methuen; evening, St. John's, Lawrence.
16. P.M., Trinity, Canton; evening, Christ church, Hyde Park.
20. " House of Prayer, Lowell.
21. A.M., St. Anne's, Lowell; P.M., All Saints', Chemlsford; evening, St. John's, Lowell.
23. P.M., St. Luke's Home for Convalescents, Boston.
25. " St. Paul's, Brockton. 26. P.M., St. Ann's, Dorchester.
28. A.M., St. Peter's, Beverly; Salem: P.M., Grace; evening, St. Peter's.
31. P.M., St. Paul's, Peabody.

Bishop Lawrence administered the rite of Confirmation to 20 persons at St. John's church, Jamaica Plain, Dec. 10.

One of the most interesting sessions of the Eastern Convocation was held in St. Peter's church, Cambridge, Dec. 14th. Bishop Lawrence, at the celebration of the Holy Communion, preached from St. Matt. xiii: 52. The dean presided at the business session, and the Rev. Samuel Hodgkiss was elected secretary, *pro tem.* The Rev. I. W. Hyde was elected permanent secretary in the place of the Rev. George Walker, who has resigned after many years of faithful discharge of his duties. The Rev. D. J. Ayers read an instructive liturgical paper upon the topic: "The use of incense among the Jews and Christians." He defined the symbolism of the use, and gave in detail its history and its meaning. The subject was discussed by the clergy. The essay of the Rev. Frederick Palmer, on "The effect of the Parliament of Religions at Chicago," was an able and well-outlined description of this event, and what appeared to be its ultimate good. The exegesis was omitted. At the service in the evening, three addresses upon the coming of Christ were given: (1) The Historic Christ, by the Rev. Dr. Edward Abbott; (2) The Present Advent, by the Rev. Dr. H. S. Nash; (3) The Second Advent, by the Rev. C. H. Brent. The next meeting of the convocation will be at St. Matthew's church, South Boston.

DORCHESTER. The Rev. W. E. C. Smith, rector of St. Mary's, entertained 58 of his parishioners at the Hotel Vendome, Boston, Dec. 14th, and a Phillips Brooks club was formed.

The new All Saints' church will be opened for divine service on St. John the Evangelist's Day, Dec. 27th. There will be an evening service at 7:30, and the Bishop of the diocese is the preacher.

SOUTH BOSTON.—The first meeting of the Church Club composed of South Boston laymen, took place in St. Matthew's Sunday school room, on Tuesday, Dec. 12. About 50 were present. Supper was served, and addresses made by the Rev. Messrs. Hilliard Cunningham, Washburn, George, and Brooks, and Messrs. David C. Clapp and I. Kershaw, of St. Matthew's church. This is the first successful attempt in this city to organize a club among workingmen. The meetings are held quarterly in one of the three parishes.

BOSTON.—The Rev. Augustine N. Amory, a cousin of the Bishop's, has been appointed an examining chaplain in place of the Rev. C. T. Whittemore, resigned.

The Rev. Dr. Hiram Carleton died at East Sandwich, Mass., Aug. 9th, 1893. The news of his death, through some mistake, did not reach the secretary of the diocese till the early part of December, much to the regret of his brethren. He was ordained deacon by Bishop Eastburn, March 6, 1866, and was formerly a Congregational minister. He was a fine Greek scholar, and much beloved in this diocese, as a true soldier of the cross,

Southern Ohio

Boyd Vincent, D.D., Bishop

In a large class confirmed on Monday evening, Dec. 11th, in Trinity church, Columbus, were three members of All Saints' Deaf-Mute mission. The Rev. A. W. Mann, general missionary, was present as interpreter.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

The Bishop held a Confirmation service at St. John's church, Oneida, the Rev. John Arthur, rector, Friday evening, Dec. 8th, 12 persons receiving the apostolic rite.

Mr. Burr M. Weeden, recently a student in the Methodist Theological Seminary at Evanston, Ill., but now a member of St. Andrew's Divinity School, was confirmed by Bishop Huntington, at Grace church, Syracuse, on Sunday evening, Dec 10th.

The Woman's Auxiliary and the Junior Auxiliary of the 3rd district met in Zion church, Greene, Nov. 15th. Officers of the Woman's Auxiliary were elected as follows: Mrs. J. W. Capen, of Binghamton, president; Mrs. W. E. Allen, of Sherburne, vice-president; Mrs. J. E. Juliand, of Greene, treasurer; Mrs. Frederick Westcott, of Binghamton, recording secretary; Mrs. L. Armstrong, of Binghamton, corresponding secretary. Mrs. Capen and Mrs. Westcott made addresses.

Valuable Gift to the Library of the General Theological Seminary

Some friends of the General Theological Seminary have combined to present it with what is probably the most valuable literary treasure ever brought to this country—the collection of Latin Bibles known as the Copinger Collection. This collection was made by Mr. W. A. Copinger, F.S.A., F.R.S.A., of the Middle Temple, Barrister-at-Law, Professor of Law in the Victoria University, and president of the Bibliographical Society, and is believed to be the largest collection of Latin Bibles in the world, it having been a labor of years, and the volumes drawn from every part of Europe. It contains 543 editions, in 1,364 volumes, which exceeds the number of editions in the British Museum by 69, in the Bodleian Library, Oxford, by 351, and in the University Library, Cambridge, by 376 editions.

But the value of the collection does not depend solely upon the number of editions which it contains; some of them are absolutely unique, being the only copies in existence, very many of them are extremely rare, and in several cases the collection contains the only perfect copies extant. For instance, there is an edition of 1483, and another of 1618, of neither of which is there another copy in any public library. There is the rare Reynsburch edition of 1478, the Zainer edition of 1480, the Reinhard edition of 1482, of which there are only three other copies known, one in the Bodleian, one in the Bibliotheque Nationale, Paris, and the third at Stuttgart. The copy in this collection is a fine one in the original binding. There is the Scot edition of 1489, of which the only other copy known is in the Royal Library at Stuttgart; and a perfect copy of an unidentified edition of 1491, of which, though there is one copy in the British Museum, and two in the Bodleian, they are all imperfect. The series of Coberger editions is almost complete, and in very fine condition. There is the first edition of 1475, the edition of 1477, the two editions of 1478, the editions of 1479, 1480, 1485, 1487, 1493, 1497, and several in the sixteenth century.

In the sixteenth century will be found a perfect copy of the Antwerp Polyglot, known at one time as the "eighth wonder of the world." This is rarely found complete. Though there are six copies in the British Museum, not one is perfect. There is also a perfect copy of the celebrated Polyglot of Hutter, in six volumes folio. Dibdin says of this last: "The Polyglot Bible of Silas Hutterus ranks among the scarcest books in bibliography. Most difficult to find complete." "It is an acquisition which would require the life of two or three men, so uncommonly rare is the work, owing, probably, to its having been printed at the private expense of Hutterus, and there being only very few copies of it struck off."

Also in the collection will be found the first Sacon edition of 1506, the first Vostre edition of 1512, the Venice edition of 1519, noted as having the first metal engravings; the rare Cratander edition of 1526, a Latin translation of the Septuagint, no copy of which is to be found in the British Museum; the much sought after edition of Ant. de Ry of 1528-7, being the original edition of the translation from the Hebrew of Pagninus, and the first edition in which the verses were numbered; the first Stephen edition of 1528, the scarce Cologne edition of Quentel of 1529, and the uncommon edition of Peypus of 1530, with seventy-seven engravings by Hans Springinklee and others; of this last there is no copy to be found in the British Museum, in the Bodleian, in the University Library at Cambridge, or in the Bibliotheque Nationale, Paris. There are also the original edition of Munster's translation from the Hebrew of 1534, no copy of which is in the British Museum or the Bodleian; and the very rare first edition of Clarius of 1542, in which he corrected the text in eight thousand places. The late Duke of Sussex, the eminent bibliophilist, tried in vain to obtain a copy of this edition. In the collection is also found the Servetus edition of 1542, which was prohibited and strictly suppressed, all copies obtainable being burned with the author. Also the celebrated original Zurich version of 1543, at once the first and finest edition of this translation, and of which Dibdin says: "It is rare in any state, but particularly so in fine condition." There is also the original version of Hentenius, printed at Louvain in 1547, being the copy formerly belonging to the Duke of Sussex; the original edition of the translation of Castalio, printed at Basle in 1551, and dedicated to Edward VI.; the first edition of the version of Tremmillius and Junius in 1579, with the first London edition of 1580; the very rare edition of the Old Testament from the Septuagint, issued at Rome in 1588; and the Roman edition of 1593, from which the present Douay version is taken.

In the seventeenth century are many rare and fine editions, as, for instance, the Paris edition of 1642, in eight volumes folio, printed for the King of France. There are copies of the Biblia Magna, of 1643, in five volumes folio, and of the Biblia Maxima of 1660, in nineteen volumes folio, and others of value.

Some of the copies are of interest from the fact of their having passed through certain hands. Several are from the Duke of Sussex's collection. The Gryphius edition of 1550, three volumes folio, is the copy which formerly belonged to Cardinal Louis de Bourbon. It is bound in old red morocco, with the Cardinal's arms stamped in gold on the sides.

The earlier editions show the development and growth of the art of printing; while the sixteenth century editions, which are the main feature of the collection, demonstrate the learning, piety, patience, and care which have been brought to bear on the Word of God, and display the basis on which rest many of the various sects of Christendom, and throw light on every phase of theological life. The whole collection forms an inestimable bibliographical treasure, which will be of the greatest value, not only to the General Theological Seminary, but to all Biblical scholars in this country, to whom the General Theological Seminary generously opens its doors for reference and research.

It is expected that the books, which are to be shipped from England very shortly, will reach this country in the early part of next year, and the work of cataloguing and arranging on the shelves will be completed in the course of two or three months.

The Living Church

Chicago, December 23, 1893

Rev. C. W. Leffingwell, Editor

Antiphon. Glory to God in the highest, and on earth peace, good will towards men. Alleluia.

V. Mercy and truth are met together. Alleluia.

R. Righteousness and peace have kissed each other. Alleluia.

WHAT a wonderful occurrence of contrasts and antitheses do we find in the precious feast of the Nativity! We come to it near the end of the year, as the world reckons time; it comes to us as the beginning of all years. The season itself, in our northern clime, intensifies by contrast the brightness, warmth, and beauty of the celebration in church and home. Nature is dead, the winding sheet of snow covers even the mark's of man's industry in forest and field, living creatures hide themselves, noise of bird and beast is hushed. Upon the silence and solemnity of the winter morning, burst the exultant strains of the Christmas antiphon, the happy carols of children, the joyous music of Christmas bells that "ring out their delight" from church towers, or tinkle their merriment along the frozen path of the swiftly flying sledges. Verily, it is at Christmas that frost and cold, ice and snow, make their glad response to the *Benedicite!*

THE NARRATIVE of the Bethlehem birth abounds in striking and instructive contrasts. Rude shepherds were the audience to whom angelic hosts proclaimed the great event; a babe, wrapped in swaddling clothes, lying in a manger, was the "sign" of a Saviour, a King, of whose dominion there should be no end; Cæsar Augustus, taxing the world, stands at the head of the chapter which tells how there was no room in the inn for her whom all generations should call blessed, and how He before whom all the nations of the earth should bow, was born "in oxe's stall." Cæsar upon the throne of the world; Christ in the manger, a helpless babe! And the contrast grows more startling and impressive as it is reversed in its bearing by the progress of history, and we see Cæsar degraded, dethroned, despised, while the Kingdom of Bethlehem born is established in the remotest regions of the Roman empire. "Thou hast conquered, O Nazarene!" was the fitting climax of this great antithesis in the tragedy of history, as uttered by one of the last who bore the name of emperor.

Present Aspects of Biblical Criticism

The Rev. J. J. Lias, well-known in England as a Biblical student and commentator, had an interesting paper in the July number of the *Indian Church Quarterly Review*, on the subject of the "Higher Criticism" of the Old Testament.

For some time past a coterie of German scholars have been making very confident assertions that by certain expert processes they have been able to demonstrate that the Old Testament is by no means what the Christian Church has always maintained it to be, an authentic history of God's dealings with a particular race in preparation for the Advent of the Saviour of the world and the publication of a universal Gospel.

It has not always been perfectly clear what these critics regard as established results, and those who have desired to know the methods and the grounds upon which any given results have been arrived at, were somewhat arrogantly informed that only those who had had a special training were capable of understanding such matters.

Uneasiness began to be widely felt when English scholars, usually so noted for their cautious conservatism, seemed to acquiesce in the conclusions of the Germans. This uneasiness became consternation when a leader of the "Catholic school" in the Church of England was understood to declare that the principal part of these conclusions must be accepted as true. It is not too much to say that a general knowledge of these facts, derived from newspapers and periodicals by those whose sphere of thought and action renders it impossible for them to enter upon a particular study of such subjects, has shaken the faith of many, and confirmed the indifference or positive unbelief of thousands.

But there have been those who have lifted up reassuring voices and have counselled patience. They have said: "Let us not be too hasty in accepting the assurances of the learned critics. Remember how they have been mistaken before. Remember the history of New Testament criticism. Let us wait. Surely, it is possible for us, though not technically learned, to understand the facts of the case, and it is probable that men of trained intellects, capable of weighing evidence and following a logical process, even though ignorant of the Hebrew language, will be able to test the validity of arguments which relate to matters of such vital importance to us all."

We venture to think that the event will show the good sense of this position, and that, as Mr. Lias well says, "no more serious mistake could be made than to fold the hands and accept meekly the refashioning of the history of the Jews and of revealed religion, prepared for us by a small number of living Hebrew specialists." It now begins to be admitted, even by the critics themselves, that the main questions involved are perfectly capable of being made intelligible to educated men. They are divisible into two parts, the one relating to style and language, the other and larger part, to historic probability.

Under the first head comes the claim that the earlier books of the Bible are extraordinary patchwork, put together as no other writings ever were, by piecing together extracts from half a dozen sources in such a way as to make out a continuous narrative. But that is not all. We are asked to believe that by careful analysis our critics can point out the sources from which verses and parts of verses, sentences, and phrases, throughout whole passages or books, have been derived.

Thus we are gravely assured that in a certain chapter, the first half of the first verse is from one source, the second half from another; the second verse was written by the same hand with the first part of verse one; the third is divided between the two sources, and so on through the chapter. It requires no critical skill, but only ordinary commonsense to enable a man to judge of such a method as this.

He has a right to ask himself whether it is possible under any circumstances whatever for a critic, however skillful, to sit down and resolve a composite document into its constituent factors. Well-balanced minds will withhold assent to the reconstruction of documents in this way, out of the sacred writings, until such a feat shall have been shown to be possible in the case of some piece of ordinary secular literature.

All historical writings which pass beyond the records of an eye witness are composite in the sense that they are derived from many different sources, such as previous narratives, diaries, letters, State papers, and the like, yet if the author did not point us to his authorities, which in our modern times is commonly done, no one could possibly analyze his work and decide from the internal evidence just what documents were used and from which of them came consecutive sentences or phrases. But this is the very kind of work with which critics of the Pentateuch and other historical writings of the Old Testament have been solemnly entertaining themselves and mystifying the rest of the world. It is an "idol of the cave." It cannot stand the light of day.

All the lofty assertion of the world, of the possession of a kind of special knowledge and skill which the untrained mind cannot appreciate, will never induce intelligent men of liberal culture and fair logical power to accept the results of such a process. Mr. Lias well says that the infallibility of the Pope would be a light yoke in comparison.

In like manner it requires no more than the possession of intelligent reasoning capacity to estimate at their real value the greater part of the repetitions and inconsistencies which the keen scent of these critics has hunted out. In one place Judah, in another Reuben, intervene to save the life of Joseph. It is seriously assumed that this can only be explained on the supposition that the statements of two antagonistic writers have been combined. Rebekah's course in connection with Jacob's journey to Padan-Aram, the story of Hamor, and Shechem, and Dinah, are other cases in point—the latter a very amusing one. In any other historical writings various reasons would naturally be assigned in such cases, and the statements would often be seen to be complementary, not inconsistent. But in the sphere of the Pentateuch the single hypothesis of a clumsy interlacing of documents is applied with mechanical invariableness.

When we turn to the historical side of this critical structure it is equally clear that it requires no other special or expert training than is sufficient to enable intelligent men to weigh evidence.

The principal point is this: We are asked to believe that the Jewish people at a comparatively late period allowed themselves to be deluded by a priestly faction in a way and to an extent without parallel in history. They were induced to accept a new religion under the impression that it had always been the authorized religion of their nation; a worship and ritual, with an ecclesiastical calendar touching the life and business of every individual throughout the year, on the supposition that they had always observed it; and, not the least, to receive a new account of their past history diametrically opposed, in most points, to the facts of the case. Truly, such phenomena could only be accounted for on the supposition that the whole nation was hypnotized by its designing leaders. For a unique revolution is supposed to have taken place, not in the early twilight days when myth and legend shape themselves, but at a period far along in the history of a very remarkable nation. There was a literature in existence. The art of writing was centuries old. It can no longer be contended that Moses himself could not have written for want of knowing how. The numerous documents and inscriptions which recent times have revealed, have inflicted a death-blow upon that assumption.

After all, it requires but slight knowledge to discover that the basis of nearly everything of a positive character in these reconstructions of Jewish history, is not in reality scientific criticism at all. It is a preconceived theory as to the way in which the religion of Israel must have grown up. The German critics reject the supernatural, and regard the truth of a prophecy as positive proof that it was composed after the events predicted. To their minds these are axioms of science. The religion of the Jews like every other religion, was a natural evolution; it was, in kind, no more divine than other religions though it may be more so in degree.

Mr. Lias makes a good point when he exposes the illogical position of the English critics, who though they reject the principles just mentioned, through which the Germans have attained their results, "nevertheless ask us to accept those results as confidently as if they regarded the principles as established." Prof. Driver is of this school. He accepts in words the inspiration of the Scriptures, but in his processes, this principle which ought to

be as powerful with the critic who holds it as the naturalistic axioms of the continental scholars are in influencing their work, is never applied in the solution of the problems with which he deals.

It is neither possible nor necessary in a brief article to do more than insist upon the point that the general lines and salient features of this "criticism" have nothing mysterious about them; that they are capable of being intelligently grasped and judged by ordinary people of education, and that in a matter of such importance we have a right to withhold assent to so-called "results" until the methods employed have been made clear. The soundness of this view has now been admitted even by such extreme men as Wellhausen and Cheyne.

With truly scientific criticism we can have no quarrel, but from a Christian point of view it cannot be accepted as scientific unless its first postulates are correct; that is, unless the truth of miracles and prophecy and the special inspiration of our sacred books are accepted as fundamental. These principles must then influence the canons of criticism, and be brought to bear throughout the whole investigation.

"Peace and Good-will."

The revolving year has once more brought us to the season when Christendom prepares to celebrate the nativity of its Lord and Master. We are sometimes told that these festivals of the Church's year are but an inheritance from the ancient Pagan world; that the Church took up the old feasts and holidays, and read into them a spiritual signification. Even if this be the case, it is well to notice the great distinction between the old order and the new, a distinction springing from the fundamental principle of Christianity; for the root-idea of the Church's celebration is the oneness of mankind in Jesus Christ. No such character was attached to any of the rites or ceremonies of heathendom. The heathen world at no time rose to the lofty conception of a benevolent humanity. No sage or poet ever conceived of such a message to suffering man as that which the angels proclaimed on the birth-morn of our Saviour—the message which the Church repeats in His name as each Christmas Day makes its mark on the records of time, "On earth peace; good-will towards men." All the wisdom of antiquity could frame no such gospel of good tidings; the sublime thought of human brotherhood lay beyond the grasp of the greatest and purest minds. It is this which so powerfully impresses the scholar when he studies the social history of Greece or Rome. He sees that there was no active recognition of man's duty to man; no sympathy between class and class; no attempt to bridge over the gulf between wealth and poverty. Those great public charities—hospitals, almshouses, and the like—which, in every Christian land, carry succour and kindly feeling to the afflicted and the needy; that vast private beneficence which does so much to smooth the rough ways of life for sore and tender feet—you find no trace of their existence among the nations of the elder world. They are the natural offspring of the work and teaching of our Lord; and though we know that all Christian effort falls short as yet of the magnitude of the enterprise before it, yet we hold it to be the glory of Christianity that it impresses upon its members the duty and the necessity of this effort, that it emphasizes again and again the sublime chant of the angelic choir, "On earth peace; good-will towards men." The signal defect of the heathen morality was its failure to speak a single word that could convey hope or consolation to the ordinary bosom. The stoic might wrap himself up in it as a shroud, and with passionless eye look coldly on as the millions of his fellow-creatures passed down into the dull oblivion of the grave; but what did his philosophy offer to the widow, the orphan, the mother watching by the death-bed of her only son? Or what assistance did it give to the helot cowering on the brink of starvation? No, the Good Samaritan is the creation of Christianity.

The Christmas festival is more particularly the season when the Gospel of Goodwill is urged upon the world. It comes to us in the serene light of many a sweet and tender association. It is consecrated by the memories of those who have gone before. It involves our fondest recollections of the past and our brightest anticipations of the future. Goodwill toward the family; goodwill towards the friend and the neighbor; goodwill toward the community—so the circle of Christian love widens and widens until it takes in all mankind, and breathes the Christian aspiration, "On earth peace." He who retains an unkindly thought or a feeling of bitterness, in public or in private, does not "keep Christmas" in the Church's spirit. He who fails to bind up the wound of the sufferer, or relieve the pain and privation of the unfortunate, does not "keep Christmas" in the Church's spirit. He who does not resolutely crush down in his heart all suspicion of hatred, malice, and uncharitableness, does not "keep Christmas" in the Church's spirit. In the old English poem of "Beowulf," a pathetic passage describes the burial of the heaven-sent hero, Scyld: "His dear comrades bore him down to the shore of the sea, where lay his ring-prowed ship, shining like ice, ready to depart. And they placed their beloved chief in its bosom, with much of treasure and of ornaments brought from afar. Never did men know of a comelier bark, for it was decked with battle-weapons and war-weeds, with axes and coats of mail. Upon his breast lay a multitude of treasures, which were to pass with him into the possession of the flood. And so they let the deep sea bear him; they gave him to the ocean." In like manner we shall be making ready—when the Christmastide is past—for the burial of the Old Year. The death-ship is on the point of setting sail. A few days, and we shall give it to the ocean. It will be freighted with "a multitude of treasures"—with hopes unfulfilled and aspirations that faded in the bud; with memories of departed friends; with precious things we shall never see again. But let us take care that it is also freighted with our jealousies, our rivalries, and our enmities—which have done no good in the past and could do no good in the future. Then, as the heavily-laden vessel passes out of sight—floating over that dim, dark sea which is apparently without a horizon—we may resolve to do our best, in the coming year, to act as parents, citizens, and members of Christ's Church, on the glorious Christmas teaching of peace and good-will. "On earth peace; good-will toward men."—*The Banner.*

To Bethlehem

"Let us now go even unto Bethlehem and see this thing that is come to pass." St. Luke ii: 15.

BY F. BURGE GRISWOLD

Our spirits hunger; to the "House of Bread,"
With heart of hope and eager step we tread.
'Tis only there we find the promised good,
From heaven our Lord has sent celestial food.

O Bread of Life, thou satisfying Friend!
On whom alone our starving souls depend,
With the rich fulness of Thy gracious love,
Nourish and fit us for the realms above.

We come, to sit at the dear Christmas Feast,
Among the people of the favored East,
In Juda's "little" city, where we see
Divine refreshment, plentiful and free.

Albeit pilgrims, travel-stained and sore,
Our long and weary wanderings are o'er.
The promised vision joyfully we meet,
And bow adoring, at the Christ Child's feet.

Advent, 1893.

Letters to the Editor

CHRISTMAS DECORATIONS

To the Editor of The Living Church:

Might I make the suggestion that inasmuch as in many of our churches we have to-day a larger number in need and sickness than we have had probably for many years, would it not be possible to omit our usual Christmas decorations, with the exception of a few choice flowers on the altar, and devote the cost towards helping those "who are in need, sickness, or any other adversity." Should this suggestion be carried out by congregations who have no poor among them, we should be glad to receive from them donations of money, food, clothing, and fuel.

We have formed a "St. George's Relief Society," and should be glad of all such help as can be given with free and open hearts.

REV. J. CORY-THOMAS, Chairman.

Grand Crossing, Chicago.

ED. J. EAMES,
WM. V. JACOBS,
J. LAWTON,
R. NEIL,
H. H. WALTON,
} Committee.

THE CIRCULAR REPUDIATED

To the Editor of The Living Church:

Will you kindly correct an error in one of last week's editorials?

The confidential circulars issued in behalf of Judge Maynard's election emanated from a man, acting ostensibly for Women Suffragists. Reference to the New York dailies of the week beginning Nov. 12th, will show what prompt action the New York State Women's Suffrage Convention took against such an endorsement of a political candidate, and to disavow any connection with the sender of the circulars. I feel that this explanation is due those whose strong and intelligent interest in public affairs is on the moral side.

ARRIA S. HUNTINGTON.

210 Walnut Place, Syracuse, N. Y.

WANTS TO KNOW THE RECTOR

To the Editor of The Living Church:

What is the etiquette or "use" in the Church, of making oneself known to the clergyman of a parish in which one has come, for a time, to reside? Present a letter of introduction from the clergyman at home, is your probable answer. But failing that, what then? Should one call at the rectory, wait after a service and introduce oneself, or wait to be "looked up"? Though many years in Church work, I have never until now, been in a parish; but I have an idea that one should know one's rector. And should a new-comer in a parish, a stranger within the gates, as it were, consider herself included in a "general invitation to the women of the parish" to assemble for any Church work? K.

ANGLICAN ORDERS AND CHURCH CONGRESS

To the Editor of The Living Church:

In connection with the admirable article on "Anglican Orders," from the Roman side, as quoted from *The Pacific Churchman*, in your issue of Dec. 2nd, it may be of interest to your readers to note the high regard in which Bishop Bull was held by the clergy of the Gallican Church. Chapter xxiii of Nelson's life of the great Bishop has this heading: "The Bishop of Meaux sends Monsieur Qurieu to Dr. Bull—for the sense of the Fathers about the Trinity." Chapter xxviii closes with these remarkable words: "I was desired by the Bishop of Meaux, in a letter from his lordship, not only to return Dr. Bull his humble thanks, but the unfeigned congratulations of the whole clergy of France, assembled then at St. Germains, for the great service he had done to the Catholic Church in so well defending her determination of the necessity of believing the Divinity of the Son of God."

Of course there is here no formal recognition of the validity of Anglican orders, though one can hardly doubt that there was a quasi recognition, when he remembers that Bossuet is the Bishop referred to as sending the letter.

Will you let me thank you for the editorials on the Church Congress. As a humble priest of the Church I must protest against this "Congress." It is time to call a halt! The Congress seems to be a propaganda for scepticism and Arianism within the Church. Outside of the Church herself, it will inevitably be viewed as expressing, if not her doctrines, at least permitted beliefs within her fold. One of your contemporaries calls it the greatest of all the congresses, and yet the inspiration of the Holy Scriptures was denied, the Divinity of our Blessed Lord all but denied, and the meaning of the ordination oath was reduced, by a sort of *reductio ad absurdum*, to a synonym for bare honesty, subjectively considered, and not objectively as regards the institution the candidate promises to be faithful to. The inspiration of the Scriptures cannot be impaired without impairing the inspiration of the Pentecostal Church. The validity of the orders of the Catholic Church seems to me to be closely allied to the proper, historic, Catholic, and patristic acceptance of the inspiration of the Scriptures.

PERCIVAL H. WHALEY.

ECHOES FROM THE CHURCH CONGRESS

To the Editor of The Living Church:

At the outset of the Church Congress Bishop Dudley told us that it was to be characterized by "loyalty, liberty, and love," that the Church stood four-square according to the Chicago-Lambeth Declaration, resting on the Bible, the Creeds, the Historic Episcopate, and the Sacraments. In closing, he repeated what he had said about loyalty, liberty, and love, and made the astonishing declaration that no one could say that every school in the Church had not been fairly represented, or that the deliberations of the Congress failed to stand for the Church as a whole.

I have never in my life seen all principles of fair play so ruthlessly trodden under foot as they were at the Church Congress. The choice and arrangement of the speakers was dictated by a policy which would make a Jew blush, and which is a potent illustration of the effects of a certain kind of ethics upon men of good honest Anglo-Saxon blood.

Any one can compare the numbers and calibre of the men who spoke on Thursday, Nov. 16th, and judge for himself. Orthodoxy and honesty were only adequately upheld by that

small portion of Dr. Shipman's speech in which he dealt with a clergyman's official utterances.

In the evening, Dr. John Peters' paper represented legitimate "Higher Criticism" and legitimate Broad Churchmanship, stopping short a little on the right side of what can be tolerated. He was followed by Dr. Leighton Parks, whose paper was absolutely the most brilliant one which I have ever heard, but which clearly showed that its author had no moral right to preach outside the Unitarian body. This was to me a far more offensive paper than that of Dr. Richards', which followed it, because though the heresy was about equal, Dr. Parks' ability was so much superior. On the side of Christ were Dr. Walpole, who was evidently not at all prepared for the kind of enemies he was to encounter, and who would probably write a very different paper now; Archdeacon Morrison who rather thought he was on the conservative side, and Dr. Elliott, whose ringing orthodoxy was the one redeeming feature of the day; *The Sun* heads its report: "One Man who Believed in the Bible."

Surely, a body of the courtly gentlemen who made up our clergy in the last generation, could never have been guilty of arranging such a programme with our clergy list in their hands. Priests who were present and heard what was said, will watch the following report of the Congress with interest to see whether the speakers and writers will dare to print just what they have uttered, or whether their peculiar ethics will result in careful editing.

I conclude with a Broad Church interpretation of the Chicago-Lambeth Declaration as gathered from what I heard at the Congress:

THE BIBLE: A collection of writings, three-fourths forgeries, unreliable as to facts, and uncertain as to morals, valuable as showing antiquated ideas on ethical subjects, and therefore quite interesting.

THE CREEDS: Which are to be recited from old-time association, no one being expected to believe them. In the Church of the future the gnostics are to tolerate the deists with true Broad Church liberality; that is, unless they assert their desire strongly enough to make people imagine that it is a genuine conviction.

THE HISTORIC EPISCOPATE: Pure Congregationalism in Church government, an abandonment of all ideas of Apostolic Succession, with a bishop as a grand social functionary to represent the Church creditably before the world.

THE SACRAMENTS: Outgrown superstitions, preserved partly because much beautiful poetry has been written concerning them, but chiefly to bring the Church down to an ignorant man's conception of what a religion should be.

MONTGOMERY H. THROOP,
Priest.

"THE POWER OF MISSION"

To the Editor of The Living Church:

In your issue of Nov. 18th, there was printed an article by the Rev. E. W. Worthington, rector of Grace church, Cleveland, Ohio, in which it was argued that our clergy should be *sent* to their fields of labor by their *bishops*, instead of being *called* by *vestries*. I endorse what he has written, and at his suggestion, add a few words of my own.

From the practical point of view, in our American life, there is, I think, a strong argument. Laying aside all theories of the divine origin of episcopacy, I believe that episcopal government (with the power of mission actually placed in the hands of our bishops) is the most practical, and at the same time is entirely consistent with our republican institutions. Look at the gigantic corporations of this country, the railroad and express companies. Look at the Post Office department of the United States government. See how the agents of these companies are appointed, not by the people whom they serve in their several localities, but by some central authority. The people in any locality may petition to have a certain person appointed as the agent in their locality, but the petition may, or may not be granted.

Suppose our great railway systems were governed as some of our Church affairs are managed. What a wretched system it would be! Suppose that the station agent at each depot was selected by the patrons of the railway, using that depot. For every vacancy, suppose that the railroad depot in that locality were closed (as many of our churches are closed) till the patrons see fit to elect a successor. Apply our parish system in its present state, as the method of securing employes and agents in business and commercial affairs, how soon we should all recognize the folly!

Does any one fear that it would give too arbitrary power to our bishops, to place in their hands the appointment of their clergy to the various fields of labor? In the post office department, there are said to be three thousand six hundred post offices held by presidential appointment. If it is not too arbitrary that one man, the President of the United States, should appoint that number of postmasters, what objections need be raised if a like number of appointments be placed in the hands of our seventy bishops?

From my standpoint, as a western missionary, I have observed the evils of our parish system. Our bishops do indeed appoint the clergy for their mission stations. But the parish system being the ideal—each mission station being in embryo the future parish—our bishops are very much hampered. Western dioceses are full of so-called parishes—not self-supporting, in many cases, their wardens and vestrymen non-communicants, yet possessing all the rights and powers of any other parish. These conditions present many difficulties to our bishops under our present system.

What shall we do about it? Shall we let it alone? By no means. Let us who believe in a reform in this matter, band ourselves together. Can we not have a national organization, like the Free Open Church Association? Let us agitate the reform by every legitimate means. In union there is strength. The power of our missionary work will be doubled. It will help the cause of Church unity; for we will then present to our separated brethren a real episcopacy, fitted to our modern life.

D. A. SANFORD.

Opinions of the Press

The Diocese of Springfield

CHURCH CONGRESS ETHICS.—Indeed! This is "ethics" with a vengeance. It strikes us that the "impertinence" does not lie at the door of the examining chaplains or bishops, and that for cool and unparalleled audacity the claims above quoted take a large prize. Bishops and examining chaplains are supposed by this Church to have some duties which result in guarding the laity from being imposed upon by heretical or incompetent teachers. The new ethics declare this an "impertinence" and suggest that the proper duty of these officials is to pass those candidates, who confessedly will take vows with mental reservations, into the priesthood, and to esteem them very highly in love for their prevarication's sake!

The Independent

WHAT IS THE MATTER?—What is the matter with the Episcopalians? They are perhaps the richest denomination in the country, and yet the Missionary Bishop of Oklahoma says that the Presbyterians, in the year ending May 1, 1892, spent more than $30,000 for home mission work in Oklahoma and the Indian Territory, while the Episcopalians could not get more than $1,200. The Presbyterians have forty-seven missionaries in these territories where the Episcopalians have only six clergymen. Other denominations, he says, have done as much as the Presbyterians, or more. We do not wonder that the Bishop complains that no provision is made for the work which will come with the opening of the Cherokee strip, and which must be provided for out of the beggarly $1,200 allowed for Oklahoma and the Indian Territory.

The Arrow

CHURCH CONGRESS HERESY.—That Broad Church propaganda, the Church Congress, has again held an entirely successful session. If we estimate rightly the motive for this gathering, it exists solely to bring into the heat of public discussion every belief which the Church has declared settled and which Churchmen hold sacred. The secular press, which has gladly co-operated with the Congress in showing the "breadth" of the Episcopal Church, has known well how to pick from the debates the most damaging statements of the irresponsible speakers. This was part of the campaign, which, perfectly planned and perfectly executed, showed the New York daily press to be controlled in the interest of the Congress. The "broads" preached the heresy, the reporters served it up under glaring headlines, and the editors wrote leaders to prove that everything is tolerated in the Episcopal Church, and that all her doctrine is in a state of flux.

Personal Mention

The Rev. H. A. R. Cresser has taken charge of St. Mark's church, Geddes, N. Y.

The Rev. Henry Lubeck, of New York City, has received from Hobart College the degree of Doctor of Law.

The Bishop of Minnesota is wintering at Lake Maitland, Fla.

The Rev. William Howard Falkner, of Pennsylvania, has become assistant at St. James', Roxbury, Mass.

The address of the Rev. W. A. Masker after Jan. 1, 1894, will be Haverstraw, N. Y.

The Rev. George Rogers has accepted an appointment as rector's assistant at old St. Paul's church, Philadelphia, Pa.

The Rev. Walker Gwynne has accepted the rectorship of Calvary church, Summit, N. J., and will enter upon his work on the Sunday after Christmas, Dec. 31st.

The Rev. John D. Easter, D.D., Ph.D., has accepted the rectorship of Trinity church, Redlands, California, and will enter on his duties on the Sunday after Christmas. Address accordingly.

The Rev. Herbert Beers, B. A., formerly priest assistant at the church of the Annunciation, Philadelphia, Pa., has accepted the unanimous call to the rectorship of St. Peter's church, Lewes, Delaware, and entered upon his duties Dec. 1st.

The Rev. W. P. DuBose, D.D., Professor of Exegesis in the University of the South, Sewanee, Tenn., and Mr. Silas McBee, commissioner of endowment for the University, sailed Dec. 12th for a short vacation abroad. They may be addressed until March 15, 1894, care of Messrs. Brown, Shipley & Co., London.

Ordinations

On the 3rd Sunday in Advent, at the cathedral, the Bishop of Milwaukee advanced to the priesthood the Rev. S. R. S. Gray, missionary at Waterloo, and the Rev. C. E. Roberts, missionary at Mazomanie. Both these clergymen have recently come into the diocese from the Olympia mission. The candidates were presented by the Rev. J. H. Forrest Bell, who also preached the sermon.

Official

FREDERICK J. VINCENT, presbyter, having declared in writing to me, his renunciation of the sacred ministry of the Church, was therefrom deposed, by me Dec. 14, 1893, in St. John's church, Knoxville, diocese of Quincy, in the presence of the Rev. Charles W. Leffingwell, D.D., and the Rev. Charles A. Kienzle, presbyters.

ALEX. BURGESS, Bishop of Quincy.

ASSOCIATION FOR PROMOTING THE UNITY OF CHRISTENDOM.

(*Established London, Sept. 8th, 1857.*)

To unite in a bond of intercessory prayer, members, both of the Roman, Greek, and Anglican Communions.

For circulars and information address the secretary for the U. S., the Rev. A. J. Arnold, 4811 Trinity Place, Philadelphia, Pa.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

WILKINSON.—Entered into the life everlasting at Farmington, Ill., on Wednesday, Dec. 6th, Miss Elizabeth Wilkinson. "In the confidence of a certain faith."

CLARK.—In Los Angeles, Cal., Nov. 28, 1893, Ethel St. Cecilia Clark, aged 10 years, youngest daughter of the Rev. and Mrs. Alfred S. Clark. The funeral was on Dec. 1, 1893, from Christ church.

SILLIMAN.—On Monday, Dec. 11th, Mary C., wife of the Rev. George D. Silliman, rector of Grace church, Albany, and daughter of the late William E. and Lydia B. Warren, of Newburgh, N. Y. *Requiescat in pace.*

HARRIMAN.—Entered into life eternal, from her son's rectory in Windsor, Conn., Nov. 17, 1893, Mary Jones, daughter of the late Rev. Wm. W. Bostwick, of Joliet, Ill., sister of the Rev. Wm. L. Bostwick, and wife of the Rev. Frederick D. Harriman.

"Having been a little chastised, they shall be greatly rewarded; for God proved them, and found them worthy for himself."

Appeals

I need $10,000, (ten thousand dollars), at once for education 1 work in Mississippi. I hate to make appeals. But I am sure there are those who, in this matter, would aid me if they knew how my heart is burdened. I need a school house at St. Columb's chapel. The colored work at St. Mary's, Vicksburg, needs a house, and we must be aided in the establishment of St. Thomas' Hall, revived after long suspension, at Holly Springs. These are all needed by the success and advance of our work, in a diocese as purely missionary as any in the Church.

HUGH MILLER THOMPSON.

Jackson, Miss., Nov. 1893.

THE cyclone of Aug. 27th, destroyed the fence and damaged the church very much; it will require $300 or $400 to repair same. The same cause has impoverished the congregation, hence they place their need before the Churchmen and Churchwomen of our land. Won't you help us in this our hour of need? Don't mind the size but send your contributions to

J. SWINTARD WHALEY,
Lay Reader,
Trinity church, Edisto Island, S. C.

The above appeal is made by an earnest congregation and approved by me in consideration of the present distressed and impoverished condition of the families composing the little flock of Trinity church, Edisto Island.

ELLISON CAPERS,
Ass't. Bishop.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer, 22 Bible House, New York; communications to the REV. WM. S. LANGFORD, D.D., general secretary.

Church and Parish

FOR SALE.—A new water-motor for pipe organ. Has never been used (Backus M'f'g.) Much less than cost and on easy terms. Apply to F. J. KEECH, Clearfield, Pa.

CHRISTMAS ought to bring to all a knowledge of the life of Christ. There is no life since the world began so grand, so glorious, so full of beauty, so radiant with hope. It is a grand poem; a song to be sung by angels; a rainbow bending over the whole earth in its promise, and embracing within itself all that can satisfy the hopes and desires of man.—*Canadian Church Magazine.*

Choir and Study

The Carol of the Holy Innocents

BY H. K. V.

Venite adoremus, ye feeble folk and strong!
Venite exultemus, from Lauds to Evensong!
Let earthly voices mingle
With angel choirs to-night,
As waves upon the shingle
With winds upon the height.

A hundred thousand tapers 'mid holly leaves and bay,
A hundred million children are keeping Christmas Day;
And pines of furthest Sweden,
Or dim Sierræan domes,
Bear golden fruits of Eden
In countless Christian homes.

But there be other children . . Can they too hear the song
Out in the silent city where winter nights are long?
The shouts of triumph falter
With griefs of other years,
The lights upon the altar
Grow dim through mists of tears.

Yet, through the veil of morning, the eyes of love can see
A holier celebration, a brighter Christmas tree!
An endless long procession
Of happy children's smiles
In glorified procession,
Through radiant, heavenly aisles.

Oh, blessed Christmas season, to them that die or live!
Your holy gifts, our children, are more than we can give,
In heaven from age to æon,
On earth from west to east,
With us you chant the pæon,
With you we keep the feast.

The Advent musical festival of Calvary church, New York, was held on the evening of Tuesday, Dec. 12th. The vested choir of the church was aided by several other choirs, and the whole were under the direction of Mr. Clement R. Gale. The theme of the occasion was Spohr's "Last Judgment." A large congregation listened with evident interest to what was probably the finest rendition of this great work during the present season. The most noticeable feature of the chorus singing was the excellent pianissimo effects obtained. The intonation of the sopranos was highly commendable, and was marked by refined phrasing and sweetness of finish. Mr. D. Williams rendered the tenor solos, and Mr. Bowman Ralison the bass solos. Mr. Gale presided at the organ, which he played with excellent judgment and skill, and was highly successful in bringing out the effects of the score.

There is an accumulation of interesting choral and symphonic intelligence that should not be altogether overlooked. The famous Boston Symphony Society, a body of orchestral virtuosi, have given their first series of concerts in New York and Brooklyn, under their new conductor, Mr. Emil Pauer, imported from Leipsic to succeed Mr. Nikisch, and he has received a cordial reception from our most accomplished critics. He is a masterful, richly endowed musician and artist, and perfectly able to manage his players and interpret his scores. Thus the Boston Symphonists are likely to retain their acknowledged supremacy over all other orchestral bodies. The New York Philharmonic Society, the oldest in America, continues under the scholarly Seidl as director, and commands the *eclat* and enthusiasm of former seasons. There are 115 active members or artists. The principal number, Schuman's Rhenish Symphony, fairly entranced the exacting audience that literally crowded Carnegie Hall. The Symphony Society has opened auspiciously, under Walter Damrosch, giving an early Brahms Symphony, as the *piece de resistance*, with singular beauty. Frau Materna has enriched these two latter occasions with deliveries of important scenes from Tannhauser, Siegfried, and Tristan and Isolde, renewing the splendid triumphs of her Bayreuth singing under Wagner himself. Thus it comes that three great orchestras are giving important series of symphonic concerts in New York. To these must be added a series of Saturday "Populars", after the famous London "Pops," by the Symphony orchestra, with interesting programs, which are repeated on the following Sunday nights. Also on Sunday nights, "Seidl" occupies the new Metropolitan Opera House, with miscellaneous programs, in which much Wagneriana is presented; while Mr. Victor Herbert, the virtuoso 'cellist, and newly elected successor of the late Patrick Gilmore, is arranging for a continuous weekly series of concerts. We note also as an outgrowth of a ripple of discord between Damrosch and the Musicians' Society, a new symphonic body, nearly organized, under the conductorship of Harry Francks, of which all the players are Americans by birth, (although every name is foreign, chiefly German), and professionally educated in America. But it remains, nevertheless, essentially German in heredity, tradition, and art predilections.

The most important, however, among these multitudinous musical events is the reproduction of Edward Grell's *Missa Solonnelle, a capella*, composed in 16 separate voice-parts, with four quartettes and a chorus of 500 voices, by the Oratorio Society, Walter Damrosch conducting, and in this instance astonishing the not very sympathetic audiences with the perfection of light and shadings and marvellous textual expression. Nothing finer has been heard in New York. This colossal work is founded on the Palestrina school, richly modified in certain numbers from the Cecilian cult. Only in infrequent passages was there even a touch of organ, and that chiefly pedal. The solemnity, majesty, and supreme religiousness were felt, at times almost painfully, notwithstanding the brutality of boisterous applause, as, *e. g.*, after the *Christe Eleison*, sung by the four quartettes, who are among the best church soloists to be found in New York choirs. To most, this was a revelation of an unknown and unconceived world of worshipful ecstasy and sublimity. Why is there so little *a capella* singing in our best church choirs? Are organists afraid of it?

We gather these interesting particulars from the First Diocesan Choral Festival, held in the cathedral of Fond du Lac, St. Cecilia's Day, Nov. 22nd. The procession entered at 10:50, the cathedral crucifer, choir marshall and aids, cathedral choir, the Sheboygan choir with crucifer, the Oshkosh choir and crucifer, choirmasters from All Saints' cathedral, Milwaukee, and Christ church, Green Bay; the clergy, master of ceremonies (Canon Taylor), Celebrant (Dr. Dafter) with assistants, and lastly the Bishop in full canonicals, with trainbearers. The musical selections were: Processional, *O Quanta Qualia, Venite*; Introit, Goss; Communion Service, Monk in C; anthem, "Lift up your heads," J. R. Hopkins; recessional, Hymn 493. At Choral Evensong, 3 P.M., the opening anthem was, "Praise ye the Father," Gounod; Choral Service, Tallis; Canticles, Bennett in F; anthem for the morning repeated; offertory solo, "Oh Lord, be merciful," Homer Bartlett; closing anthem, "Zion, awake," Sir Michael Costa. There were large congregations, the musical services were effectively sung, and a deep interest generally manifested. We note with satisfaction the official presence of the Bishop, by no means common at such important functions; and, in the same connection, the presence of the Bishop of Chicago, officially, at the late very successful Festival at the great Auditorium.

Imna

THE SHEPHERD WHO DID NOT GO TO BETHLEHEM

BY S. ALICE RANLETT

Imna was the youngest of all the shepherds upon the hills. In other days, his mother had looked fondly upon the child whose eyes grew dark with earnest thought when he went up with her and his father to the Temple, and saw the holy place of his race and pondered its meaning, and she had planned that this son should be wise in learning and religion; but the house-father was taken away, and bread was scanty and hungering children many, and so this oldest one, Imna, was sent out upon the hills to feed the flocks of his master. There was loneliness in this life, apart from what was known and dear, and in the boy's heart grew the white blossom of purity which shrank from the rough words of his companions, and he was glad when his little flock might be fed in some separate pasture, for then, all day, while faithfully caring for his charge, he could look up into the dazzling blue depths of the sky, and wonder if beyond and beyond forever it were the same blue, or if something were behind it; he could watch the hills in their soft brown and golden olive hues, and at evenfall note the rosy and violet shadows creep up over them; and when the night wind came with cooling breath, he wondered where it came from, and listening to its gentle murmur, fancied it would tell him if he could but understand its voice. He learned to know the sheep of his flock, and gave to each a name, and as he called them, he remembered hearing one read from the book of the prophet, "Ye shall be gathered, one by one," and he thought it a wonderful thing that the great Jehovah should thus know the names of His people as a shepherd knows his sheep, and he wondered how it would seem to hear God's voice call him, the little Imna.

Sometimes he could see a distant town or hamlet, and once he saw the white houses of Bethlehem shining far away among the hills, and he remembered how it was told that the Hope of Israel should come from thence, and he wondered if the shepherds on the lonely hills would see this Promised One.

Once, as he was leading his flock to a distant pasture, he passed an humble cottage standing in a lonely spot, and from its open door came the sound of singing; so, Imna thought, an angel might sing, or those wonderful creatures of whom the great prophet told, who ever sang before Jehovah's throne, and he was filled with rapturous delight and praised God. Then came a woman slowly up the ascent, bearing water from a well, and, seeing the boy, she spoke in a friendly manner: "Thou art but a young lad to lead a flock. Thy mother hath over soon missed her son. Sit thee here and I will bring thee a morsel of bread."

He took the vessel of water and carried it to the cottage door, for the woman was old, but from her furrowed face shone eyes glad with the light of inward joy, and when Imna went his way, he was glad, remembering how the woman blessed him and said: "Mayst thou behold the Salvation of Israel;" and more and more he thought upon the Promised One, and tried to recall all he had heard about this wondrous coming.

After this, Imna came to know an old shepherd who had long in his simple life been thinking of the Messiah and looking for Him, and these two spake often one to another, not knowing how the Lord hearkened and heard, and counted it to them for good.

Months passed away and winter settled upon the hills; the nights were long and cold, but Imna was glad, in these days, because the rougher men among his companions had gone to distant pastures, and the shepherds with him were simple, God-fearing men, who were looking for the Promise. Imna listened as they talked of Him who should come, and ever deeper grew a yearning desire to see the One who was the Hope of Israel. A strange, strong love and devotion to this unknown Deliverer sprang up within him, and his young life was by purest faith—the faith of him who not having seen, believes—consecrated to Him who was to come.

Upon the shepherds thus pondering holy things and watching their flocks, came that night of mysterious glory, when suddenly the light of heaven shone round about and the multitude of the heavenly host sang their praises. To no one of them was the angel's message of such great joy as to Imna, for no heart was so ready to receive the Word, and his own soul echoed the angels' song and mingled with it the thrilling music of the hillside cottage, and when the shepherds turned towards Bethlehem to see the wonderful thing which was come to pass, Imna's feet, as if winged, flew over the way and took him far in advance of the eager band.

In the lonely path there stood an angel—one from the shining company who had but just disappeared—and spoke:

"Thou goest not to Bethlehem. Care thou for the flocks till the others shall return!"

A blackness of overwhelming sorrow fell upon the lad; one awful instant, then sweet, and clear, and loving sounded the voice:

"Behold! Thou art Imna, whom God holds back!"

"Oh, bitter name!" thought the boy; then quickly: "Nay, not so! for he whom God holds back is blessed. One by one He calls His people."

Joyfully he turned back to the dark and silent pasture. And when the shepherds, wondering, asked why he turned, he answered simply: "I must."

The strange light in his eyes forbade their questioning more, and they left him to his lonely watch in the stillness of the hilltop. When the men returned and, praising God, related the story of the wonderful night in Bethlehem, they saw the silent joy in the depths of Imna's eyes, and said: "He hath seen a vision. The angels returned to him while we were gone." And no one of them gave such loving honor to Him who was born their Saviour, for they beholding, once knelt adoring, while Imna, who had not seen, worshipped Him forever in his heart.

Years passed and Imna was grown into the full vigor

of manhood. No shepherd in the hill country was so true to every lowly duty, so faithful to every humble trust, so ready to give from his poverty to another's need, so honest in counsel, and none was so meek in life. When men looked into his eyes most serious yet shining with gladness, they marvelled, for they did not understand how he, devoted to the Holy Child of Bethlehem, had grown up into a child-nature which made him ever glad with the pure gladness of holy childhood.

In these years, while men were asking, "Where is He who was the Babe of Bethlehem?", Imna was one day leading his flock in a solitary place apart, and leading his thoughts meantime in heavenly places, when there appeared before him a man with upturned eyes which seemed to see into and beyond the blue depths of the sky. As Imna drew near, the stranger looked on him, and he saw an earnest face illuminated by a soul of rarest purity and perfect self-devotion. Deeply impressed and dreaming ever of the Holy One, Imna asked: "Sir, art thou perchance Him for whom we hope, the Saviour of Israel?"

"Nay; the latchet of His shoe I am not worthy to unloose," answered the man, and then he spoke in solemn voice of repentance and the remission of sins, and bidding Imna be ready for the day of the Lord was at hand, he left the shepherd.

After this there came to the hill country tidings of the wonderful prophet who had arisen, and it was said that among the multitude who flocked to hear the preaching and to receive the Baptism of this John, there came the Child of Bethlehem to be baptized of him. One teacher came who had seen that mysterious Baptism, and when he spoke of the wonderful Voice and of the face and mien of Him upon whom the dove alighted, Imna's heart was fired, and he said: "Now at last I may see this Man who must be the Promise of Israel." The care of mother and family no longer held him, for all had long before gone from the earth or learned to win their own livelihood, and Imna speedily turned his face toward Galilee, where he heard the Christ was walking, and ever as he journeyed he heard of the wonders wrought by Him called Jesus—the blind restored to sight, the deaf made to hear, the lepers cleansed, and even the dead raised—and he rejoiced in the thought that soon he should see and worship Him who had long been worshipped in his heart.

But as he went, there stood in the narrow path the angel who before had come to him, and spoke: "Thou goest not to Galilee." An instant was the angel seen, then disappeared, but Imna heard the words falling as it were from heaven: "Thou art Imna!" And the grief which was settling on his soul was lifted, and he whispered: "Ah! yes, the one whom God holds back!" And when again he looked, upon the ground he saw a suffering man; disease had laid a desperate hand on him, and beneath the burning sun his strength was fast failing. Imna carried him into the cool shadow of a great rock and brought him fresh water from a well, and later found a vacant hut and therein nursed the man for many weeks and gave him food. And when Imna had spent his scanty stock of money, he hired himself in a neighboring vineyard and so won bread for himself and his charge, Matthan. Many months went by and Matthan was again well; and now came ever more wonderful tidings of the deeds of Him called Jesus, and it was reported that He would go to Jerusalem.

"Come, then," said Imna to his friend, "let us go to Jerusalem and worship Him."

Matthan gladly assented and the two turned toward the city, but on the way again the angel met Imna, saying: "Thou goest not to Jerusalem, Imna."

And Imna bowed his head and answered: "It is well," and all his vigor left him and he dropped upon the ground. Matthan would fain care for his friend, but Imna would not have it so.

"Thy way lieth onward; go! and as thou goest tell the people of Him whom thou seekest and bid them go with thee. God will care for me since He holds me back."

So Matthan, leaving Imna in the care of a humble cottager, hastened on to Jerusalem.

In these days, while Imna lay in the lonely cottage, a traveler passing told how all the city was astir and enraged over an impostor, one Jesus, who claimed to be a king, and the people would have Him crucified. Then Imna was sad and anxious, yet in his heart was gladness mingled with the sorrow, and in his ears there seemed to sound the music of the lonely hill and the glory-song of the angels, and he pondered ever the promises, and the signs, and the shepherds' story of the Babe of Bethlehem, and all he had heard in later days of Jesus of Nazareth.

On the Day of Preparation Imna lay, weak and worn, before the cottage door. Some foreboding of ill was in his heart, and sadness that, in all these years, he had not looked upon the One whom his soul loved. While he mused, an awful darkness came upon the land, and through it appeared once more the angel who had come in other days, and spoke:

"Fear not! Thy heart's desire is granted. Behold! The Babe of Bethlehem, the Saviour of His people, and the Redeemer of the world! And He has triumphed from the cross on Calvary!"

The angel vanished and Imna knew a Presence, strange and beautiful. He did not wish to see; he humbly hid his face, but it was bliss to know the Presence and heaven to hear the voice which spoke.

"The sheep upon a thousand hills are Mine. The service to the least of all is done to Me. The many in the way called by thy message are jewels in My crown, and thou, long held back by God, art no longer Imna but Jahdiel, for thy God makes thee forever glad!"

When Matthan returned that night to tell the awful tale of Calvary, beneath the tree before the cottage door, he saw the still, white face of his friend, shining with the mysterious joy of one who is forever satisfied.

The First Christmas

BY THE REV. R. H. GESNER

The bright stars keep their vigil
Far through the wintry sky,
The frost-rims and the snow-gleam
On hill and valley lie;
The sleeping plain rests sweetly
Beneath chill nature's eye,
The world is robed in silence,
It waits a Saviour nigh.

On Bethlehem's holy village
Calm shines the crescent bright,
Its golden horn declining
Behind the western height,
While on the bleak, drear hill-sides,
Where shepherds watch all night,
The gleam of fitful fires
Sheds wierd, prophetic light.

Within the nestling village,
Where cattle cluster nigh,
The Son of God, an outcast,
Low breathes his infant sigh.
The Holy Mother presses
Her first-born to her breast—
Jesus, the world's dear Saviour,
A virgin pure possessed.

Forthwith the snowy hill-sides,
The white and low-roofed town,
Out blaze with heav'nly glory
From parted skies shot down.
A multitude of angels
Flash gleaming on their way—
Heralds of earth's new morning,
The Christ's resplendent day.

Now Jesus, throned in glo'y,
Sends angel hosts to men;
He tells the old peace message
As angels told it then;
And as on that first Christmas,
Long centuries gone by,
He comes to humble spirits
Who on his love rely.

Still gleam the fires of watchers
On all the hills of time;
Still angels lisp their accents
And bards their songs sublime;
And still, as by the manger,
Amid the world's great scorn,
Faith clasps her arms, untroubled,
Around the Virgin-born.

Magazines and Reviews

The North American makes good its pretentions to seasonable treatment of questions pending for settlement before the national or popular tribunals. The discussions, therefore, largely partake of the current ferment, especially in the somewhat muddled legislation at the capitol; and issues are here considered that "hang fire," to the continual disappointment of the people. So, Gov. Russell attempts to throw light upon "Political Causes of Business Depression," which depression continues and apparently deepens, notwithstanding his excellency's cogent reasoning; "The Battle-ship of the Future" employs the pen of the chief of the Bureau of Ordnance. The epidemic of "railroad accidents" (?) in the United States and England "shows from statistical authorities that the mortality in the United States for August, September, and October, from railway accidents, was 108, or more than twice the normal average"; while the ratio of deaths from the same cause shows that it is 16 times as safe to travel by rail in England as it is at home. This alarming difference is attributable to cheap construction and reckless management. The paper which will focus the interest of all educated readers was contributed by the late Regius Professor of modern history in Oxford, Dr. Edward A. Freeman, "Thoughts on English Universities," in the course of which this acute and forceful writer lays bare the degeneracy of "specials" in the college curriculum, which lies chiefly in substituting the collegiate educational course, which is necessarily preparatory and disciplinary, for a diluted "professional" course. The question at issue is fundamental, and is germane to the present administration of most of our pushing American colleges and universities.

The Cosmopolitan, although the editor and proprietor is a Romanist, gives no Christmas signal, and is pretty much taken up with a *rechauffe* of the Columbian Exposition, in which many "chefs" bear a hand. Paul Bourget, the reconstructed Parisian, opens with a dreamy prelude, followed by John J. Ingalls, who is, as usual, epigrammatic and forceful; Prof. Boyesen, who rather excels his own modulus of entertainment; Mark Twain, whose humor is irrepressible; "Letters of an Altrurian," by W. D. Howells, quite as charming as is his wont, and others less known and interesting. Walter Besant sends in his second installment of "American Notes," distinctly creditable to the literateur and the man, closing with an appeal for the future solidarity of the English-speaking people, at once generous, noble, and convincing. The illustration in the number seems something overdone, trending towards the trivial and commonplace.

The Atlantic easily occupies the foremost place as an exposition of our indigenous literature, and stands squarely with the English (or Scotch) "Blackwood" in its general culture, scholarship, and the distinction of its contents. The current number may be taken as an excellent average. It is both "New England" and American, while it is enriched with passages of cosmopolitan thought and elegance. Thoreau's "friend," Thomas Cholmondsley, was evidently a friend worth knowing and having! We have another delightful paper of his Florida experiences from Prof. Torrey. Lafcadio Hearn's "Of the Eternal Feminine," with astonishing delicacy and precision of touch, and a quasi clairvoyance of intuition, illustrates his postulate with a remarkable study of Japanese life and manners. Hamlin Garland seems out of relation in *The Atlantic*, and his "Western Landscape" rings coarsely with its meretricions intensities. At any rate, the "Western Landscape" failed to impart its supreme lesson, which is repose. The capable reader, however, will easily enough get at the fine flavors and best qualities of the number without prompting.

St. Nicholas has a pleasing holiday bearing with its attractive novelty of cover, and gives an increased number of pages since its absorption of *Wide Awake*. It seems to us that it makes altogether too much of Rudyard Kipling's contributions, as we cannot conceive that he is a wholesome writer, a valuable companion, or a desirable mentor for adults or youth. He is confessedly a corruptor of the English language, while his published works are sadly smirched with obscenities and profanities. He may have "drawing" powers, and collect readers, but we can only apprehend evil and mischief from his contact with junior readers. In other respects, the number is full of wholesome entertainment and will delight its myriads of patrons. Many of its illustrations are exceptionally interesting.

The Review of Reviews. Month after month we become more deeply impressed with the general value of this triumph of condensation and summarizing; presenting as it does, for a small yearly cost, a faithful and comprehensive panorama of history, politics, discoveries, biographies, and periodical literature, with an endless variety of adjacent topics, all conscientiously done, and in a readable way. We find its series of "Character Sketches" exceptionally valuable. It is generously inclusive, and introduces the principal men and women who are shaping or have already modified our current civilization. For example, in this current number, we find biographs—if we may presume to coin a term—of Vitte, a social and political power at the Russian Court; Tom Mann, leader among the Christian Socialists and workmen of England; Carter Harrison, Benjamin Jowett (by Archdeacon Farrar) Charles Gounod, and others. These are striking portraits, with much local illustration. There is a growing interest in "Some Prospective Pilgrimages," which promise to elevate European travel from its commonplace vulgarities and frivolities to a distinct educational function, and we see no reason why groups of learners might not make vacations of inestimable value under capable mentors. There may be certain personal "fads" which the proprietor entertains and with which we could not possibly sympathize, but it may be truthfully said that they do not appear in this *Review of Reviews*, which is heartily devoted to the best edification of the masses.

The Catholic World, one of the handsomest of the religious magazines, is conducted by the Paulist Fathers, and represents the best thought and theology of the Roman Catholic Church. During the past year it has greatly increased its attractiveness by well chosen pictorial illus tra

tions, at the same time reducing the price from $4 to $3. The Christmas number has a full-page portrait of the Most Rev. Francis Satolli, D.D., and an interesting account of him; the admirable "Abraham Lincoln Myth" is concluded; a good account is given of the "Gothenberg System," and there are several other papers of general interest.

Book Notices

Randall Davenant. A tale of the Mahrattas. By Captain Claude Bray. Illustrated. London and New York: Frederick Warne & Co. 1893. Price, $2 00.

The story of the rise of English dominion in India in the middle of the last century is the inspiration of this book. The hero passes through many stirring adventures, and, as a hero should, comes out unscathed. Boys will enjoy this tale.

A Japanese Interior. By Alice Mabel Bacon, author of "Japanese Girls and Women". Boston and New York: Houghton, Mifflin & Co.

The author had unusual opportunities for seeing life in Japan in its home aspects, living, as she did, entirely among the Japanese, while a teacher in the "Peeresses' School." The same kindly sympathy with that wonderful people, evinced in her former books, finds place here, and she sketches graphically the environment of the "girls and women," with whom that book made us pleasantly acquainted.

A Dog of Flanders and Other Stories. By Louisa de la Rame. Illustrated by E. H. Garrett. Philadelphia: J. B. Lippincott Co. Price, $1.50.

"A Dog of Flanders" is too well known to need further notice than the mention of its name. The three other sketches of the collection are charmingly written and are worthy to be bound with the opening tale. The book is very attractive in appearance, being well printed on good paper and bound with taste. It is an excellent holiday gift book for young readers.

On the Road Home. Poems by Margaret E. Sangster. New York: Harper & Bros.

There is many a poem in this book that in sweet and noble thought may well lift the soul to higher levels, while tongue and ear are pleased with the melody of its rhythms. This is an age, we fear, that gives little heed to poetry. It were a better and wiser age, did it pause in its prose to listen to such tuneful cadences, and take to heart the inspiring truths the poet finds in simple household themes.

Westward with Columbus. By Gordon Stables, M.D. Illustrated by Alfred Pearse. New York: Charles Scribner's Sons. Price, $1.50.

During this year which has brought again to our shores the caravels of Columbus, much has appeared in the book world to honor the second appearance of the great discoverer. "Westward with Columbus" shows the explorer as a hero, and emphatically a boy's hero, from the time of his early boyhood to the close of his career. The strong personality of the boy and man is clearly exhibited, and the well known tale of his hazardous enterprises and the difficulties therein encountered, are very interestingly told. Like all of Dr. Stable's works in that line, it is an excellent book for boys.

The Church in the Prayer Book. A Layman's Brief Review of Worship. By Edward Lowe Temple, M.A. With an Introduction by the Rev. Samuel Hart, D.D. Milwaukee: The Young Churchman Co.

Nothing but the strongest words of commendation can be said of this volume. There are, of course, a number of excellent manuals on the Prayer Book, but no one of them, we think, has the charm and value, for the average Churchman, as this. Deferring a longer notice, which the book deserves, we hasten to say that it is one that every Churchman not only ought to have, but which he will be delighted to own and read and study. An excellent Christmas present, equally good for a friend, whom we would persuade to "read up" about our ways, as for priest and layman.

Through the Flood; the Story of an Out-of-the-way Place. By Esme Stuart, author of "The Prisoner's Daughter," "For Half a Crown," etc. New York: Thomas Whittaker. Pp. 292. Price, $1.25.

A quiet, beautiful story, which contains but one chapter of excitement, the incident of a dangerous flood, through the braving of whose perils with a ready self-abnegation for the safety of others, the heroine goes right to the arms of the man who long had loved her. The author has limned to perfection the portraiture of a devoted sister, daughter, and friend, in a fresh young girl, who proves herself just as brave in trying and sudden need as she is fond, sensible, and religious in both family and outer-world life. It is a fine, healthy picture.

Men of Achievement—Statesmen. By Noah Brooks. New York: Charles Scribner's Sons. Price, $2.

This is not a biographical work, but rather a series of character sketches of twelve eminent statesmen, interspersed with anecdotes illustrative of personal habits. The author has selected men who have risen by their own merit and force, not those who have ridden into high positions on the wheel of good fortune. The book deals with American statesmen only, from the time of Henry Clay to that of Grover Cleveland. The fact that the author was personally acquainted with the majority of the men of whom he writes in the latter portion of his work, enables him to transmit directly the impressions received by him, and adds to the value of his book. The illustrations are a valuable feature of this ries.

Some Artists at the Fair—Frank D. Millett, Will H. Low, J. A. Mitchell, W. Hamilton Gibson, F. Hopkinson Smith. New York: Charles Scribner's Sons. 1893.

This elegant brochure is printed on heavy calendered paper, is an excellent specimen of the typographical art, and presents the art of the Fair under these headings: The Decoration of the Exposition, Types and People at the Fair, The Aft of the White City, Foreground and Vista at the Fair, and The Picturesque Side, all presented within 123 pages. The numerous illustrations have already appeared in the current numbers of *Scribner's Magazine*, and with few exceptions may be accepted as characteristic of the best features of Exposition art.

The Son of a Prophet. By George Anson Jackson. New York and Boston; Houghton, Mifflin & Co.

This is the story of a life in the age of King Solomon, a life passed for the most part in the land of Israel, though Eleazar Ben Shammah, the son of a prophet, seeks to find out the counsels of the Almighty as spoken to other nations than the chosen people. He has grasped the truth that the Jehovah of Israel is the God of all the earth. The utterances of Job, of whom he has learned in his wanderings, teach him much. But why in his own Scriptures does he fail to see that the promised Messiah was to draw all men unto Him; and why in all the utterances of the man of Uz does that which would have resolved his doubts escape him: "I know that my Redeemer liveth, and that in the latter day He shall stand upon the earth?" If there is in the volume one allusion to Him who in the latter day should stand upon the earth, the Healer of the nations, we fail to find it.

The Boy Travellers in Southern Europe. Adventures of two youths on a journey through Italy, Southern France, and Spain, with visits to Gibraltar and the Islands of Sicily and Malta. By Thomas W. Knox. Illustrated. New York: Harper & Bros. Cloth.

In this last issue of the Boy Traveller's Series, Col. Knox's little band travel from Venice to Gibraltar. Like the other books of this well-known series this work contains a rich mine of valuable geographical and historical knowledge. The waters of knowledge are sweetened to the taste of the youthful reader, who eagerly follows the little party throughout their wanderings. The hundreds of young people who have read the former books of this series will welcome this last addition, and will gladly note, when the *finis* of the present volume is reached, that the "boy travellers" have yet no thought of rest.

Pictures from Greek Life and Story. By the Rev. A. Church, M. A. With illustrations. New York: G. P. Putnam's Sons. 1894 Pp. 320. Price, $1.25.

Although there may be (as the old saying has it) "no royal road to learning," Mr. Church has found out the secret of making that road a very pleasant and agreeable one, as this volume clearly demonstrates. A youngster reading this book will get a very clear idea of many of the salient points of Grecian history, and also form a very pleasant acquaintance with some of the chief generals, warriors, poets, philosophers, and historians of that famous country, and from the illustrations will see how those old worthies looked. It goes without saying that, like all Prof. Church's works, this one is quite trustworthy in its historical details, and evinces the same literary skill that charmed the young reader as he read some time ago, the author's "Three Greek Children."

Deephaven. By Sarah Orne Jewett. Illustrated by Charles and Marcia Woodbury. Boston and New York: Houghton, Mifflin & Co. 1894. Pp. 305. Price, $2.50.

Under this pleasantly suggestive title, the publishers have presented, in a singularly attractive manner, a series of the earlier studies of New England life and landscape, through the publication of which, in *The Atlantic Monthly*, years ago, the author's celebrity was assured. The secret of her art lies in her picturesque treatment of types and scenery, and her intuitive knowledge of those mainsprings of character and motive which find expression in idiom and vernacular as they harden into provincialisms. No one has yet surpassed Miss Jewett in this fidelity and sympathetic insight, and such stories as these, with the sober procession of masterpieces that have followed, have been recognized by the leading authorities in criticism as having a blood relationship with the New England *genus loci* which long ago found voice in Judd's "Margaret," Hawthorne's "House with Seven Gables" and "Mosses from an Old Manse." The designs are interesting, and not a few of them exquisite, both in conception and execution.

The Church of England in Canada, 1759-1793. From the Conquest of Quebec to the establishment of the See of Quebec. By H. C. Stuart, M. A., rector of Three Rivers, Montreal. Published for the author by John Lovell & Son. 1893.

This little book of only 117 pages, is a valuable contribution to the early history of the Anglican Church in Canada. The author has drawn much information from original records concerning the founding of the Church in the Province of Canada. The account of the visitation of Canada by Bishop Inglis of Nova Scotia, in 1789, is an interesting bit of history. The Canadian Church had to struggle against many grave difficulties in its beginning, but brave and faithful priests upheld the banner of the Cross and planted it firmly in the land in spite of them all, and our eyes have seen but yesterday the full organization of the Canadian Church with her primate and archbishops and many bishops, with dioceses reaching from Nova Scotia to the Pacific and the Arctic circle. Incidentally, too, American Churchmen may feel a glow of pride in their connection with the beginnings of this great work, when they read of the devoted labors of the Rev. Dr. John Doty, the Rev. Dr. Ogilvie, and the Rev. Dr. John Stuart, in Canada. On p. 116, "Walter Land" is evidently a misprint for "Waterland."

The M. Steinert Collection of Keyed and Stringed Instruments, with Various Treatises on the History of those Instruments, the Method of Playing Them, and their Influence on Musical Art. By Morris Steinert, New Haven, Conn. Illustrated. New York: Charles F. Tretbar. Price, paper, $1; cloth, $1.50.

This may be accepted as the most instructive monograph of its class that has yet appeared in America. The millions who thronged the Columbian Exposition had fine opportunity for inspecting this collection, which is unique and full of instruction for such as can read it aright. There is the artificer's story of the growth of the key-board from three and a half octaves to the vast range of the modern "grand" piano. There is at the same time disclosed in the very structure of these instruments the scope and tonal determinations of their contemporary art, which they were created to serve. No student, no musician, can comprehend the art of Clementi, Gluck, Bach, and even Beethoven, who has not mastered the secrets of these contemporaneous instruments. What Bach and Beethoven might have produced with a modern Erard, or Steinway, or Chickering; or what Chopin, Rubinstein, or Schumann would have created had their careers fallen under the period of the spinnet and harpsichord, even the most adventurous might hesitate to surmise. Only this is quite indisputable, that such a collection as this declares absolutely the tonal limitations of contemporary composers; and further, that we shall find the true key to their æsthetic significance, not on the key-boards of our modern "grands", but here among these reticent, incommunicative clavichords, spinnets, and harpsichords, whose tone-volumes hardly exceed the hum of industrious bees, and can be heard only with patient attention across a modern concert-hall. Mr. Tretbar has presented this unique work in a very tasteful way, and if we mistake not, has given much time and care to an intelligent exemplification and illustration of the key-board collection and its contemporaneous art, with the best literary and artistic co-operation in Steinway Hall some years ago as well as in the Columbian Exposition.

History of the Christian Church in the Middle Ages. By the late Dr. Wilhelm Moeller, Professor ordinarius of Church History in the University of Kiel. Translated by Andrew Rutherford, B. D. London: Swan, Sonnenschein & Co.; New York: Macmillan & Co. 1893. Pp. 561, 8vo. Price, $3.50.

This second volume of the late Prof. Moeller's Church history will be welcomed by all students of the subject. It deals with the period from A. D. 600 to A. D. 1515, or to the beginning of the Protestant Reformation. The advantages of this Church history are a clear and reasonable arrangement of topics, brevity in their treatment, and abundant references to authorities, not only in the copious lists given at the head of each chapter, but in the numerous footnotes. In a manual of Church history, as much depends upon the method as upon the opinions of the author, and we have no hesitation in saying that the orderly arrangement of this treatise enables the reader to grasp the subject matter with a much clearer apprehension than he can with most text books. Again the author has the gift of presenting the salient points of his subject in few words, which is most helpful to the student of ecclesiastical history, which comprehends such a multiplicity of details that without such guidance he is in danger of becoming lost in the very redundancy of matter at his disposal. The author writes from the point of view of German Protestantism, and has little sympathy with the Church life of the Middle Ages. While striving to be fair in all his statements, his account of the teaching and practice of the Church is somewhat warped by his Protestant bias, and while this was to be expected, it is also to be regretted. The Church of to-day has much to learn from the Church in the Middle Ages, in spite of all criticisms that may be justly made upon it by historians, and a Church, which is full of faith in things divine but lacking in knowledge, may be more truly Christian than a Church which is full of knowledge but lacking in faith.

"The Protestant Episcopal Almanac and Parochial List, A. D. 1894" comes to our table in form of the December issue of Whittaker's Library. It is full and excellent as usual, and doubtless as reliable as ever of old in all the varied matters for information concerning which Churchmen are accustomed to open its pages. Price, 25 cents.

Whittaker's Library of Church Teaching and Defence, issues for its November number a volume of 29 sermons by the late Joseph Cross, D. D., LL. D., entitled "Coals from the Altar." First series, 317 pages, price, 50c. They manifest strong spiritual discernment, are decidedly in the line of Church teaching and some of them find special value in their clear character of Church defence.

Messrs. Thos. Y. Crowell & Co. have issued a handsome edition of Ivanhoe, (one of the series of their "Standard Library"), at the surprisingly low price of one dollar. It is cloth-bound, with gilt top,—a well made book.

The Household

A Lyric of the Christmas-tide

BY THE REV. FRED C. COWPER

Hark to yon sound
That floateth round,
And fills the crisp night air
With music sweet
A world to greet
With news beyond compare!

Out of blue sky,
Supremely high,
That vocal glory comes;
It blends its rhymes
With peaceful chimes
More meet than martial drums.

Its weird descent,
To ears attent,
Is heavenly and divine;
It chants to earth
A Saviour's birth—
Then listen, soul of mine!

It draweth near—
E'en now I hear
The joyous, glad refrain,
The valleys fill
While every hill
Echoes the song again.

"Peace on the earth!
A Saviour's birth
Demands angelic praise:
On man's good-will
Peace resteth still,
As laud to God we raise."

O never cease
Sweet hymn of peace
By angel chorus sung,
The twilight morn
When Christ was born
The lowly beasts among!

Fill our glad ear
With notes of cheer,
Ye sweet songs of the night!
Still guide our feet
With offerings meet
To Jesus' infant light!

1893, Philipsburg, Pa.

Allendale's Choice

A VILLAGE CHRONICLE

BY LEIGH NORTH

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CHAPTER IV.

"MY MAN"

"Now, Marthy Ann, fly around," was Mr. Phipps' brisk adjuration, as he entered his neat little dwelling one Saturday afternoon.

"La, Phipps, you give one quite a turn! You're so hasty. What am I to fly around for?"

"Get me a clean shirt and socks, and put things together in my travelling bag, for I'm goin' on a little trip."

"A trip!" echoed his spouse, staring at him open-mouthed.

"Yes, woman, I know what I'm talking about. Do as you're bid and ask no more questions."

So Mrs. Phipps in a state of consternation endeavored to "fly" as fast as her short legs would admit. It was a form of exercise for which she did not seem especially adapted, but Mr. Phipps was apt to be quick and peremptory, and she had learned to make more speed than one would have supposed possible to look at her general proportions.

For Mr. Phipps to take a journey was quite out of the common order. Three or four times a year at stated and regularly recurring intervals, he made a visit to the city on business. For this, his wife was prepared some time in advance and knew just when to expect it. Now and then, but rarely, she accompanied him, his opinion being that home was the best place for women. And this doctrine carried to extremes had almost entirely separated her from her own family, who lived in a distant place. She sighed over it a little in secret, but made no protest. Her mother was no longer living, and time had, in a measure, loosened the other ties. "Phipps is a good man," she reflected to herself, "honest, and kind, and steady, and as nice a husband as one would wish to see. And men will have their ways and their opinions." So if she would occasionally have been glad to change his ways and alter his views on various subjects, she scarcely admitted it to herself, much less would have acknowledged it to others. She endeavored to conform herself to his wishes, even when, as was often the case, she did not see matters in the same light as he did, and kept his home as neat, comfortable, and attractive, as any in the place.

In his turn, he valued his wife more than he owned to himself, or would have considered judicious to admit to her. Let any one else say the least thing derogatory of her, he would have been fierce and fiery in her defence and loud in her praises. But it amused and gratified him to draw the reins rather tightly, and be somewhat ostentatious of his authority, and as she never controverted or argued, and either managed to have her own way without his being aware of it, or when a question came to a direct issue, submitted to his rulings in silence, there resulted no family jars nor quarrels of any kind.

"I never did see anything to equal the way Mrs. Phipps lets that husband of hers ride over her," said Mrs. Simms (whose observation little escaped) to her partner one day.

"Well, I can't see but that she gets her way all she needs," answered Mr. Sims slowly. "She was determined Phipps shouldn't read the service, and she has carried her point, though he don't know it. You'll find, Malvina," with a slightly admonitory tone upon which he seldom ventured, "that these quiet women get their way just as much as the talkin' ones, though you mayn't think it."

"Well, if I was a man I'd be ashamed to be managed so," said Mrs. Simms, giving an indignant snort and such a vehement twitch to the curls of her small daughter, which she was combing out, that the young person cried aloud. "Quit hollerin', Minnie, or I'll give you a slap," said her mother, and added, "For my part I'd rather have a wife that would speak out. I don't like your sly ways. Keep still, I say, Minnie, or I'll give you a downright whipping! I've a mind to cut your curls anyhow, there's no end of bother with them." At which dire threat Minnie, who had endured untold torture for the sake of preserving those much admired ornaments, burst into tears, while the father, who took much pride in his daughter's tresses, retired, muttering to himself. Mr. Simms attempted no family discipline whatever, but though he might not always approve of his wife's more vigorous measures, he seldom interfered. So the young Simms, of whom there were half a dozen, were made, as their mother expressed it, to "stand round" in a manner quite surprising and unusual in these modern and degenerate days, when the eleventh commandment, "Parents, obey your children," is in full force.

But to return to the bosom of the Phipps family. Mr. Phipps' preparations being completed he stood, for a moment, bag in hand, hesitating. On the one hand he really wished to keep the object of his journey a secret, for the present, and it gave him a pleasant feeling of consequence to go off on what he deemed important business, without explaining the object of his journey. On the other hand he could hardly resist the impulse to make his wife a sharer in his project, and enjoy the surprise and interest she would undoubtedly express. Moreover, he was well aware that he could trust to her discretion. She was not a garrulous woman, and an injunction to silence as regards the cause of his brief absence would be implicitly observed. The latter conquered. "Well now, Marthy, I don't know as I'm wise in tellin' you, but mind you don't speak of it to a soul; I've had a letter from a friend in the city about a young minister he thinks might do for our parish. So I'm a goin' to hear him preach. It mayn't come to anything, and I'm very perticler my goin' should not be spoke of, but I mean to see for myself at any rate." So "Marthy Ann" lifted her hands and altogether expressed herself as amazed and interested as her husband could have desired. He went off in a pleasant glow of satisfaction over the sensation he created.

His mind was busy as the train sped along with surmisings over the sort of person he was to meet and the most suitable manner in which (did he prove satisfactory) to approach him on the subject of Allendale. The dignity of the parish in his person, as its representative, and its desirableness as a position for any clergyman must be maintained and upheld at all costs, yet he felt a little uncertain as to how the request which he was prepared to make, to come and preach on trial, might be received.

He went to the hotel at which he usually stopped, and spent the night. The next morning he arose early, attired himself in his neatest manner, sorely missing various little services for which he was accustomed to depend on "Marthy Ann," and went for a walk before service. Here on the spot to which he was accustomed to come for purely business purposes he was beset by questions of that nature. Again and again he found himself involved in financial calculations, the rise and fall of prices, the desirability of diminishing or enlarging certain items of stock, the general state of the money market, etc. But he endeavored faithfully to banish such topics from his mind and devote himself solely to the consideration of the calling of a clergyman or other such kindred subjects suitable to the day.

Punctually at the hour of service he entered a large church to which he had been directed. So extensive was it compared with the little building at home that at first he felt somewhat lost, especially as the slim congregation and the absence of many worshippers at this summer season seemed to make its size all the more apparent. But presently he collected himself sufficiently to look around and admire its decorations and ornaments, to spy out the friend whose letter of suggestion had brought him to the city, and to decide on various points in which the Allendale church was superior to this or might with advantage seek to emulate it. The young man he had come to hear was in temporary charge while the regular rector was passing the summer months in Europe.

"I expect these young fellows wish they were old enough and big enough guns to take their summer off too," thought Mr. Phipps, as he fanned himself vigorously, "but their turn'll come in time," and he began to view with interest the reverend and unsuspecting candidate for his favor.

Mr. Joel Bryson was a young man of some twenty-six years of age. He was of average height and slight build. He wore small side whiskers and had an agreeable, if not handsome, face. His waving hair was a trifle long, and he had a habit of throwing back a stray lock, which inconveniently dropped over his forehead, with a toss of his head now and then. His voice was clear but not sweet, his movements quick and alert, and his reading of the service rather rapid. He preached with little reference to his notes, leaning forward over the pulpit in an almost colloquial manner. His discourse was given in an animated tone and contained some progressive ideas, though it could not strictly be said to be beyond the bounds of orthodoxy, and was adorned with not a few flowers of rhetoric.

Mr. Phipps was delighted, listening attentively and scarcely able to restrain himself now and then from giving some outward sign of approval. "A real wide-awake man," he said to himself; "I think he'll just do for us. I only wish I had the power to call him on the spot." The sermon if not very short, proved so satisfactory that the good man would willingly have listened longer, but realizing that the time for action on his own part had come, bestirred himself to seek an interview with the friend who had been the means of his coming, and subsequently with the preacher.

His friend greeted him warmly and inquired if that wasn't a "tip-top" sermon, to which Mr. Phipps readily gave his assent. "I'm convinced he's the very man for you," pursued the first speaker. Mr. Phipps gave a partial assent to this also, and followed his guide into the vestry room

"This is my friend, Mr. Phipps, from Allendale, and he thinks you have given us a first-rate sermon," was the introduction.

"Very glad to see you, Mr. Phipps," said Mr. Bryson, and shook hands cordially, "but Allendale? I don't seem to recall that name."

"It's a place of some importance on the C. and C. road," remarked Mr. Phipps somewhat stiffly, displeased at this ignorance of so noted a spot. And Mr. Bryson had the grace hastily to remember its position and remark that it was a pretty town. "We think very well of it, sir, and we have a very nice church and a parsonage, which is more than all parishes can boast of."

"Yes?" responded Mr. Bryson, with a certain interrogative interest, whereupon there was a pause, during which Mr. Phipps considered how to proceed.

"You have no rector?" suggested Mr.

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Bryson, to whom an intimation of the situation suddenly came, and with a desire to assist the hesitating gentleman before him.

"That's just it," answered the other, much relieved, "and we're looking around for somebody. We're very particular, but we'd be glad it you'd give us a Sunday."

"Yes, certainly," said Mr. Bryson, but with some hesitancy in his turn. "I presume you're responsible for this, Mr. Simpson?" looking at the parishioner with a smile, "so you won't object to my getting a supply for a Sunday here, if I should run up and take a look at the good people of Allendale?"

"Anything I can do for you or for them on account of my friend, Mr. Phipps, here, I should be most happy," responded Mr. Simpson, bowing.

"You don't want to commit yourselves to calling any man, Mr. Phipps? Well, well, I suppose it's a natural and sensible arrangement. Next Sunday I cannot very well leave, but the following, if agree able to you, I will come."

Mr. Phipps was agreeable, and went away rubbing his hands over the success of his mission, remarking to Marthy Ann on his return: "I believe my man is the very one for the place."

(*To be continued.*)

The Christmas Arches

BY WILLIAM B. CHISHOLM

The arches are all green to-night,
The altar gleams in purest white,
The chancel shrines with blooms are gay,
For this is dawn of Christ's sweet day.

For this is dawn of Christ's sweet day!
Oh, would the choirs had nobler lay!
Oh, would the roses redder bloomed!
Oh that the star that kindly loomed
Above the waiting swains would come,
And deck our shrine, our manger home!

For this is dawn of Christ's sweet day!
Oh, for a breath of vanished May,
A fragrance wafted from far June,
And green leaves 'neath the summer's moon!

Oh, that the ice-locked rill could break!
Oh, that the vanished lark could wake
The stillness of the holy night,
And once again, in bath of light
And warmth, the buds in glorious bloom
Burst o'er the snowy-wreathen tomb!

For this is dawn of Christ's sweet day!
Oh, hither haste o'er snowy way;
Break into song, ye choirs, ere yet
The faithful star in morn hath set!

Origin of the Christmas Festival

The Christmas festival seems to have first been devoted to the children in Germany and the north of Europe. Here St. Nicholas, a real personage, lived, a bishop in the time of Constantine, and died December 8, 343. For a time Christmas was here celebrated on the sixth of December, but later transferred to December 25th, to correspond with the practice in other countries. The patron saint of the children, known as St. Nicholas in Germany, is called Santa Claus in Holland, and Samiklaus in Switzerland. In Austria he is known as Niklo or Niglo, and is followed by a masked servant called Krampus, while in the Tyrol he goes by the name of Holy Man, and is accompanied by St. Lucy who is the girls' saint, and also sometimes by a little girl representing the Christ Child. At times St. Nicholas is accompanied by a masked bug-bear who carries rods for the naughty children, instead of presents. The Christmas tree in its present relation to this festival originated with the Germans, but a similar ceremony was much earlier connected with pagan rites of a different kind. In the Protestant districts of Germany, Christmas is celebrated with the Christmas trees very much as with us, by the giving of presents between parents and children, and brothers and sisters, and a more sober scene often follows the Christmas tree when the mother takes occasion to tell the daughters, while the father tells the sons, what has been most praiseworthy in their conduct, and also those things of the opposite nature.—*Good Housekeeping.*

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Children's Hour

Merry Christmas! Merry Christmas!
Shout, ye children of the King!
Merry Christmas! Merry Christmas!
Birth of Jesus, wondrous thing!
—*F. Burge Griswold.*

A Christmas Giving

BY HAL OWEN

"What do you suppose you'll get Christmas?"

"Oh, lots of things; just let's think what we would like to get, and write letters to Santa Claus."

"All right, we can write them here on the rug, and send them up the chimney."

Little Howard ran to get paper and pencils, and he and Ruth were soon busy writing, stretched out in front of the bright fire.

"How many things have you written?" asked Howard after a quiet time.

"I couldn't say; twenty-five, at least."

"Oh, I can't think of more than ten now."

"What are they?"

"A donkey, a monkey, some skates, a Ferris wheel, books, a new sled, a top, a fire engine, a knife, a bushel of candy."

"Oh, my, that's pretty good, and you need them all, too."

"Well—yes—perhaps I do; anyway, I want them. People really don't need anything they don't have, specially Christmas presents."

"Don't they? Why yes, poor people do, they need lots of things.'

"It must be pretty hard to really need a Christmas present."

"Yes, horrible, I am glad we do not."

"Let's think of some more things we want."

"Suppose we think of some things other people want."

"That's too tiresome," answered Howard. "I just want to think of myself."

Mamma overheard this talk, and began to think her little people needed some help in making their Christmas plans. So she sat down on the rug too, and said:

"Let me play too, we will tell each other some things. First, tell me what is Christmas?"

"It is Jesus' birthday."

"Yes. Why do we celebrate birthdays?"

"Because we are glad we were born, and we want to have a good time, and make everybody else glad, too."

"Just so, now listen: Jesus is the Lord, the King of all the world, and He came down to this world a beautiful little baby. He came to a lovely mother in a very poor home. He grew up a poor boy, helping His father, cheering His mother. As He grew older, He helped and cheered and taught every one who came to Him. He gave His whole life for the good of others. By His life and His death He made the whole world better. Now can we do enough for Him? We ought to feel glad, anxious to do all we possibly can of His work, that is doing good. You see why it is we celebrate His birthday as the greatest day in all the year, because we are so happy and thankful for His life. Because He gave that life for us we want to do and give all we can for the good and happiness of others. Oh, it is a wonderful time, a beautiful time, and we must do all we can to make everybody feel so."

When Mrs. Caryl stopped talking, Howard drew a long breath, saying: "That all sounded so good, I forgot you were preaching. What can we do besides hanging up our stockings, having a Christmas tree and a Christmas dinner—oh yes and going to church?"

"What would you do all those things for?"

"To have a Merry Christmas."

"To *have* a Merry Christmas, or to make one?"

"Why, both."

"But, my dear little boy, would that be doing anything for others? Would that be the best way to celebrate the birthday of one who never thought of Himself, who did everything for others?"

"Oh, I see, we ought to make a Merry Christmas for others, and let others make a Merry Christmas for us. Oh yes, I see."

Mrs. Caryl could not help smiling that the children could not give up the idea of their own pleasure, but she determined they should find it in the right way. So she told them of an interesting plan:

"I know a little town away up North in the woods where there are no stores except a grocery store and a meat market, where the people have for their business, fishing, wood cutting, and a little farming; they have very little money, and they are never able to get anything extra. There is a Sunday school in a small chapel where the children love to go, for they have a good, kind teacher; they learn their lessons well. I have heard them say their catechism better than you can. They learn to sing, and they have a few Sunday school papers. Now, when Christmas comes, what can these children do? They really have nothing to do with, except a tree; they can go out in the woods and pick out a fine tree. Now don't you think it would be good to send them some things to put on the tree?

"Yes, jolly, let's do it."

"But if you do it, it means a giving up, a real giving of something of your own that you will feel, for you cannot have as much yourselves, though I am sure you will have more satisfaction."

"How shall we do it?"

"Of course I want to help all I can, but I want you to think it out and plan it somewhat for yourselves. Make believe you are the little wood-children, and think what you would like to have sent to you."

"What a funny plan. We'll try it."

So the children went to work in earnest. A good sized box, called the Christmas Box, was placed in the corner of the nursery, and in it were put the things as fast as they were ready. In one corner of it they placed a candy box with a hole in the top, where they slipped in all the money that came to them for Christmas, and when the time came to spend it, they went with mamma as usual to visit the Christmas stores. Instead of spending it for expensive toys and attractive trifles, they bought needed things: caps, mittens, dresses, aprons, groceries, and for the festivities: oranges, nuts, figs, and some canned fruits.

Another day was spent in Santa Claus's workshop. All the old toys and torn books were brought out, and with glue, tacks, scissors, and paste were made over as good as new. The scrap books were really very pretty, made of manilla paper or silesia with pictures cut, trimmed, and fitted from old books.

The greatest fun of all was packing the box; the children did all they could about it, wrapping up the things and arranging all manner of surprises. They were surprised themselves to find the box was not big enough, so a barrel was brought up and lined with picture papers. Papa contributed a pile of clothes, and grandma put in a big roll of flannels, so the barrel was filled up "plump" full.

What do you suppose was right in the middle of it? A present from Mrs. Hobson, a loyal English woman, to the teacher, nothing less than a real English plum pudding! Wasn't that a pretty good heart for a barrel?

When it was all packed and headed and marked, Peter took it to the station, and away it went on its blessed mission. But it found no happier children than those it left.

When Christmas came, though it did not bring as many toys or as fine gifts as usual, it brought a deeper pleasure to the little givers. And when they read the letter from the wood country telling of the beautiful happiness that had come to forty children by this real giving, this giving up, they knew as they never had known before, the best meaning of Christmas giving.

"Well," said Howard, "this is the bettermost Christmas I ever had, and I am going to make another one next year."

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Via the Wabash Line.

The Wabash Line will sell tickets to all points in Canada on the line of the Grand Trunk road between Detroit and Hamilton and Canfield Junction, and to all points on the Canadian Pacific and Grand Trunk between Detroit and Montreal, at one fare for the round trip from Chicago. Tickets will be good going December 19, 20, and 21, 1893, and will be good returning up to January 9, 1894, inclusive. Depot: Dearborn Station, corner Polk and Dearborn St. For full information inquire at City Ticket Office, 201 Clark St.

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Suggestions for Christmas Presents

A CASE FOR NEWSPAPER CUTTINGS.—For this you need two pieces of pasteboard nine inches long by four wide, half a dozen large white envelopes the size of the pasteboards, three-quarters of a yard of narrow ribbon, some fancy silk or other covering material, and some bits of embroidery silk. Cover the pasteboards neatly on both sides with the silk, overhanding the edges and adorning the outside with any fancy stitch you like; even a sort of buttonhole stitch looks very well, if you are not skilled in embroidery. Write across the end of each envelope a title indicating the character of the extracts which it is to contain: "Biographical," "Historical," "Geographical," Political," "Poetical," "Humorous." Of course you can have as many envelopes as you please, and can vary the titles as you like. Now with a sharp knife, cut a slit just the width of your ribbon in three places equally distant from each other near the lower edge of each envelope. Divide the ribbon in three pieces and run each piece through the six envelopes Lay the pile of them between the two covered pasteboards, sewing the ribbons to the boards close to the envelopes, and tie in neat little bows. You may, if you choose, embroider the word "Excerpts" diagonally across the outside.—*The Modern Priscilla.*

WHERE the Christmas or New-Year's gift is to be an inexpensive one no present more acceptable could be chosen than one of the many dainty trifles for a secretary: for instance, the small stationery rack purposed to contain paper and envelopes; the pen-rest upon which to lay the pen-holder or quill pen; the little olive-wood or enamelled tray for pens, sealing-wax and seal; ivory-handled ink-eraser, and letter-opener of pearl or silver; and the blotting-pad with bronze or silver corners, or the blotting-pad with handle. Inkstands come in many attractive designs, single or double, and of onyx, gilt, or porcelain; and the cut-glass mucilage-bottle, with or without tray. A convenient novelty is the diminutive scales whereon to weigh the letter or package about whose heaviness there is any doubt. Pencils and pen-holders are found in sufficient variety to suit the most fastidious buyer—silver charm and desk pencils, and pen-holders of ebony, pearl, or gold with gold pen. The pen-wiper is fashioned to simulate flower or leaf of embroidered cloth or chamois, or it comes in the form of a cup with pen-brushes, which serves at once for a cleaner and pen-rest. A pocket-knife is often handy during correspondence, and a box for twine, the last article coming into play when manuscript or parcels are to be sent through the post and need being well secured. The calendar comes by itself or combined with an engagement tablet, which has become such a necessity to the modern woman; there is also provided the engagement card rack and engagement-book to meet different tastes in the matter. Then there is the endless variety of stationery itself, and the removable writing-pad, that comes plain or with silver mountings; besides, the address-book, album for letters, scraps, or newspaper clippings, diary or memorandum-book, frame for telegram blanks, the postage-stamp box, the paper-weight, and last the tiny clock in leather case to remind the absorbed writer that time flies and other duties await.—*Harper's Bazar.*

AN ENGAGEMENT CALENDAR.—To make the standard on which the pad of blank leaves for the engagement-calendar rests, cover four pieces of card board with white linen. Glue these pieces together so that there are two, each covered back and front with linen. The size of these pieces will vary with the size of the calendar pad. There should be at least three-quarters of an inch margin all around for decoration on the linen. If you wish to make the calendar pad yourself, take fifty-two sheets of white paper five inches and three-quarters long by three inches wide. Rule each one (on one side) into eight divisions, each three-quarters of an inch wide. In these spaces letter the days of the week with their correct dates, and at the top "Engagements, 1894," as shown in the drawing. Now glue these leaves firmly together at the top, on the edges, and fasten it to the linen. As this part of the work requires considerable skill, it would be easier to buy an engagement-calendar pad at a stationer's. When this is glued to one of the linen boards, and the design painted, sew this piece to the second lined board with a few strong stitches at the top. Cover the stitches with bows of narrow ribbon. The decoration may consist of painting or embroidery.—*Harper's Bazar.*

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